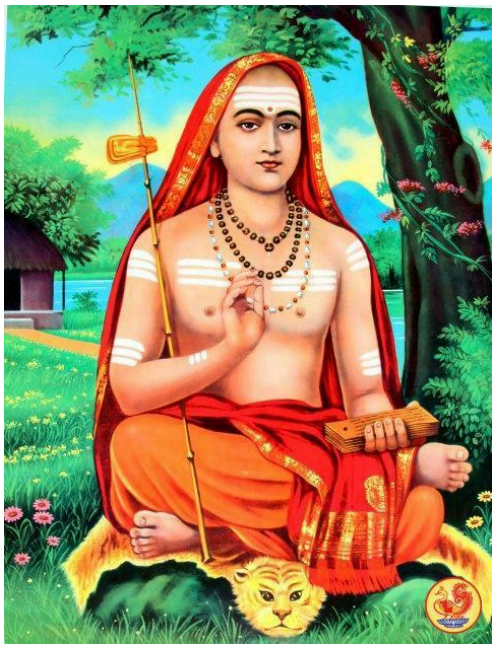
Dr. M. Thirumaleshwar

Introduction - Some famous Hymns by Sri Adi Shankaracharya (Combined)



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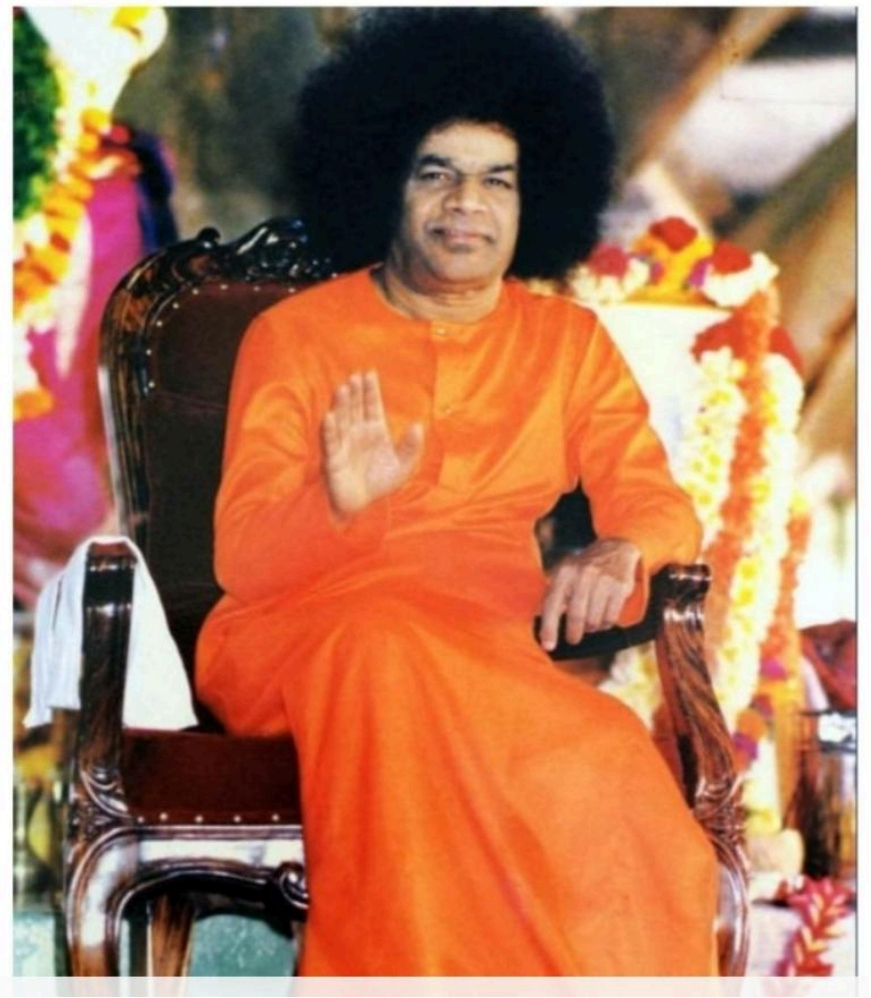
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

This compilation is on "Some famous Hymns by Sri Adi Shankaracharya - combined ".

In this free ebook, following four free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1. **Some Famous Hymns by Sri Adi Shankaracharya (Nirvana Shatkam, Advaita Pancharatnam)**
2. **Some Famous Hymns by Sri Adi Shankaracharya (Sadhana Panchakam, Yati Panchakam)**
3. **Some Famous Hymns by Sri Adi Shankaracharya (Maya Panchakam, Guru Ashtakam, Govinda Ashtakam)**
4. **Some Famous Hymns by Sri Adi Shankaracharya (Prashnottara Ratna Malika, Meenakshi Pancharatnam, Lalitha Pancharatnam)**

YouTube videos : Here we have a wealth of info on these Hymns for many hours, by well known artistes, Swaminis and Swamijis.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 9, 2024
Email: tmuliya@rediffmail.com

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1. Some Famous Hymns by Sri Adi Shankaracharya (Nirvana Shatkam, Advaita Pancharatnam)
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Note that the above entries are hyperlinks.

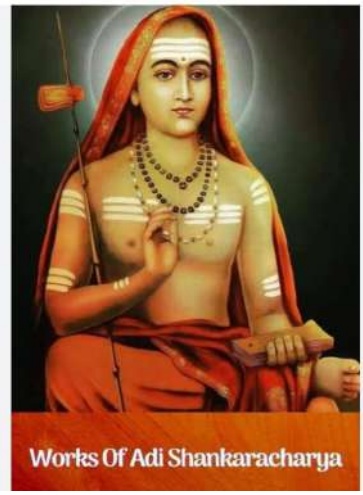
Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

In each ebook, do see the links under "YouTube Videos" which will give you a wealth of info on these Hymns for many hours, by well known artistes, Swaminis and Swamijis.

Dr. M. Thirumaleshwar

Some Famous Hymns
by
Sri Adi Shankaracharya

- **Nirvana Shatkam**
- **Advaita Pancharatnam**



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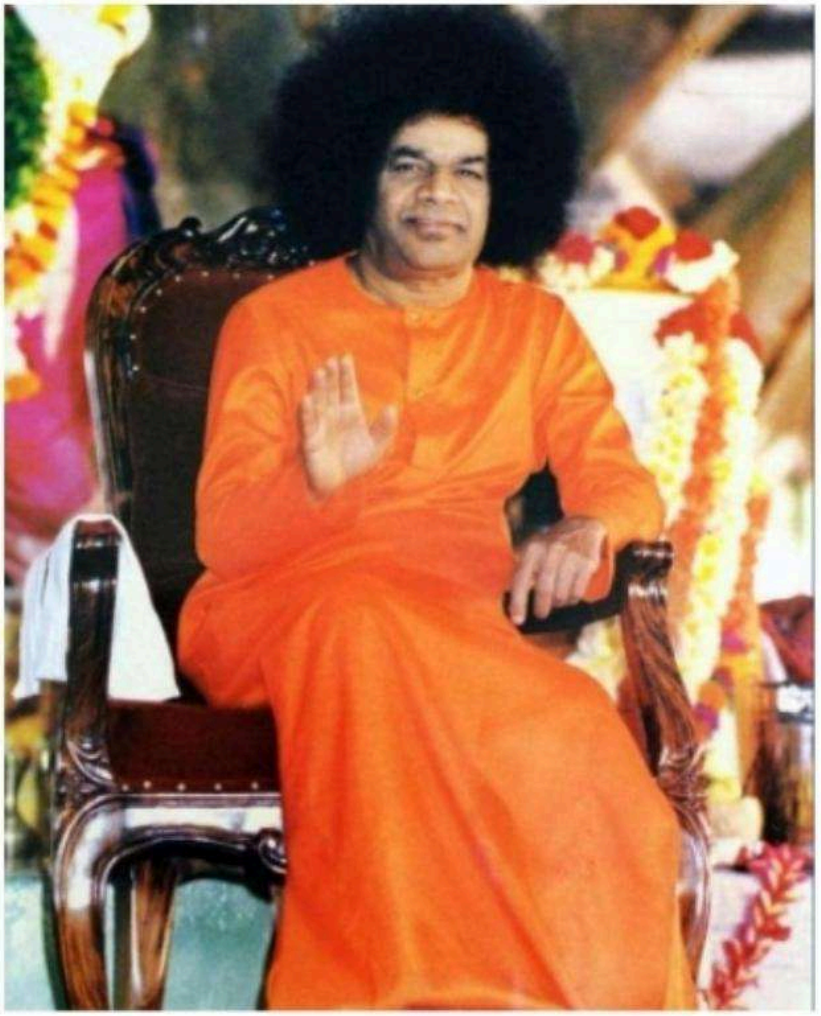

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……Bhagavan Sri Sathya Sai Baba

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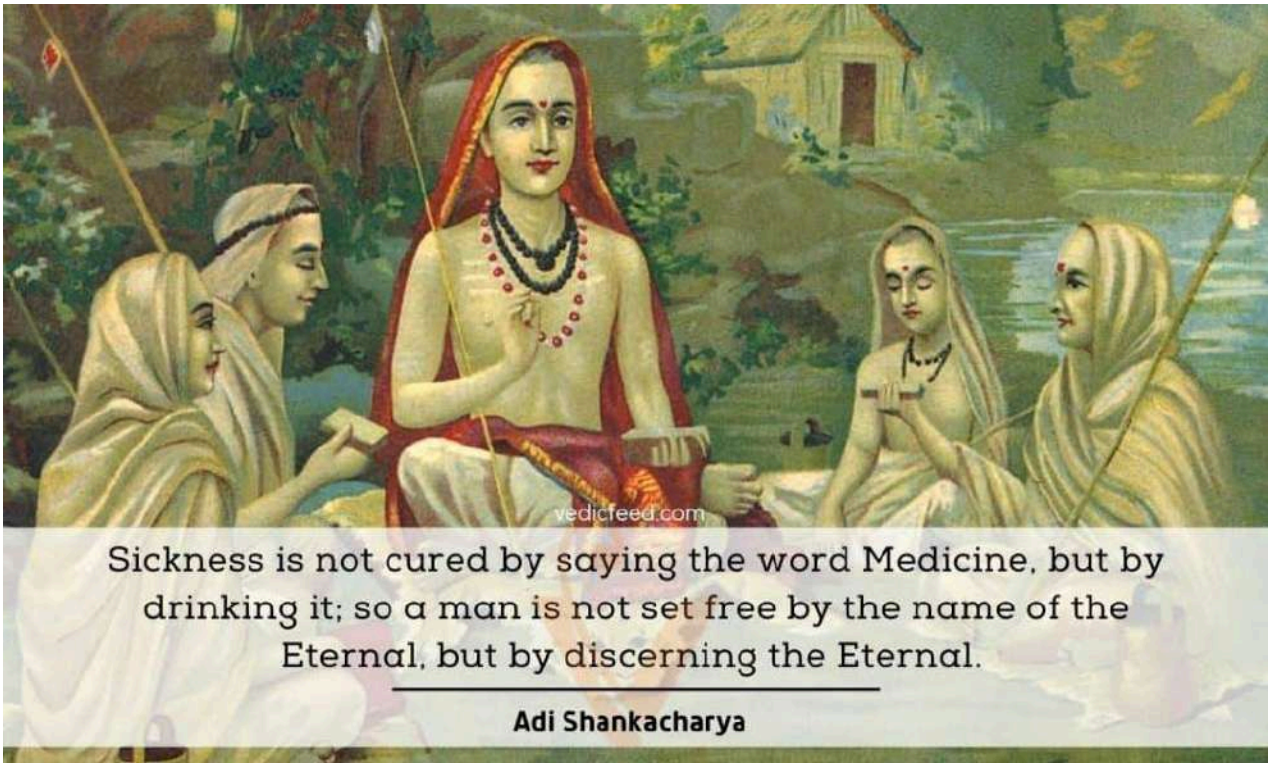
PREFACE


vedicfeed.com
Sickness is not cured by saying the word Medicine, but by drinking it; so a man is not set free by the name of the Eternal, but by discerning the Eternal.
Adi Shankacharya

This free ebook gives briefly the info about (i) Nirvana Shatkam, (also known as Atma Shatkam), and (ii) Advaita Pancharatnam, by Sri Adi Shankaracharya.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

Links to YouTube videos for both these treatises give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

Acknowledgements:

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April 5, 2024
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1. Atma Shatkam or Nirvana Shatkam

Ref: hindugallery.com

Nirvana Shatkam

Nirvana Shatakam also known as Atma Shatkam is a six-level compilation of verses recited by Sri Adi Shankaracharya. Sri Adi Sankaracharya had composed several hymns on **Bhagwan Shiva** and other Gods and Goddesses. It was believed that He Himself was the manifestation of Bhagwan Shiva.

Nirvana Shatakam is based on the concept of Advaitha (non-dualism). It means that Jeevathma (Personal soul) and Paramatma (Divine soul) are not two different aspects but one and the same. The aim of Jeevathma shall be to attain the level of Paramathma. This is the manifestation of self realisation.

Nirvana Shatkam - origin

Sri Adi Sankaracharya had travelled the entire length and breadth of Bharath (Hindusthan) seeking and spreading the knowledge.

As believed, Sri Adi Sankara as a young boy of eight years was strolling in the neighbourhood of the banks of river Narmada.

Sri Sankara was in search of a spiritual teacher (Guru) for himself. He met Seer Sri Govinda Bhagavat Pada. On spotting Sri Sankara, the seer simply asked ‘’Who Are You?”.

It is believed that Sri Adi Shankara had recited the six stanzas known as ‘Nirvana Shatakam’ or ‘Atma Shatkam’. After listening to these recitations, the Seer had accepted Sri Adi Sankara as his disciple.

Nirvana Shatkam - concept

Nirvana Shatkam is composed on the principles of Oneness, i.e, the transformation of the inner soul (Jeevathma) into Bhagwan Shiva (Paramathma) through self-realisation.

This attainment of supreme soul is possible only through self-liberation, i.e letting go of material attachments. ‘’Vana’’ means the support structure such as wood or cloth and ‘’Nirvana’’ means unleashing of all the attachments.

Nirvana Shatkam - Shlokas

This narrative contains the Devanagari & English scripts and a simple English translation.

मनो बुद्ध्यहंकार चित्तानि नाहम्
न च श्रोत्र जिह्वे न च घ्राण नेत्रे
न च व्योम भूमिर् न तेजो न वायु:
चिदानन्द रूप: शिवोहम् शिवोहम् (1)

mano budhDh-yahankaara chiththaani naaham
na cha Shrothra jihvae na cha GhraaNa naethrae
na cha vyoama Bhoomir na thejoa na vaayuh
chidha-anandha roopah shivoaham shivoaham

My mind is not tied up with the intellect, concept of inner self and the reflections of individualism. I am liberated from my mind.
I do not possess the smelling and hearing senses. I am beyond all the five senses.
I am neither the sky, nor the earth (combines water and land), nor the fire and nor the wind. I am beyond the five elements.
I am certainly the blissful and eternally happy Shiva, the supreme consciousness.

—

न च प्राण संज्ञो न वै पञ्चवायु:
न वा सप्तधातुर् न वा पञ्चकोश:
न वाक्पाणि पादौ न चोपस्थपायू
चिदानन्द रूप: शिवोहम् शिवोहम् (2)

na cha praaNa sanjnoa na vai panchcha-vaayuh
na vaa saptha-Dhathur na vaa panchcha-koashah
na vaakpaaNi paadhau na choapa-sThapaayoo
chidha-anandha roopah shivoaham shivoaham

I am not the breathing life (existence) and I am not the five types of breath
{Pancha Prana means five types of breath such as Prana, Apana, Samana, Udana and Vyana}
I am not the seven dhatus, i.e the elements in the body which help in sustenance.
{Sapta Dhatu means seven elements in the body such as rasa or lasikaa (nutrient fluid in water form), rakta (blood), maaṃsa (muscle and tissue), meda or vasaa (fat tissue), asthi (bone tissues, tendons and ligaments), majjaa (bone marrow) and shukra (generative tissues)}
I am not the five wraps around the soul.
{Pancha kosha / five wraps denote annamaya kosha [Physique], pranamaya kosha [Energy], manamaya kosha [Mind], vignayamaya kosha [Wisdom] and anandamaya kosha [Eternal Bliss]}

I am not the tools of existence such as hands or feet or voice or other appendages.
I am certainly the blissful and eternally happy Shiva, the supreme consciousness.

—-

न मे द्वेष रागौ न मे लोभ मोहौ
मदो नैव मे नैव मात्सर्य भाव:
न धर्मो न चार्थो न कामो ना मोक्ष:
चिदानन्द रूप: शिवोऽहम् शिवोऽहम् (3)

na mae dhvaeSha raagau na mae loaBha moahau
madhoa naiva mae naiva maathsarya Bhavah
na Dharmoa na chaarThoa na kaamoa na moakShah
chidha-anandha roopah shivoaham shivoaham

I have no abhorrence or revulsion; Have no fondness or affection;
I have no greed or pride or hallucination or arrogance or jealousy or any such feeling.
I have no obligation or duty, no wealth, no desire and no end.
I am certainly the blissful and eternally happy Shiva, the supreme consciousness.

—--

न पुण्यं न पापं न सौख्यं न दु:खम्
न मन्त्रो न तीर्थं न वेदा: न यज्ञा:
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्द रूप: शिवोऽहम् शिवोऽहम् (4)

na puNyaM na paapaM na saukhyaM na dhhukham
na manthroa na theerThaM na vedhaah na yajnaah
ahaM BhoajanaM naiva BhoajyaM na Bhokthaa
chidha-anandha roopah shivoaham shivoaham

I am not the holiness or the viciousness; I am neither comfortable nor sorrowful.
I do not need mantras; I am not ascetic; I do not need holy scriptures; I do not need havan (homam).
I am neither the food nor the eater who enjoys the food.
I am certainly the blissful and eternally happy Shiva, the supreme consciousness.

—--

न मृत्युर् न शंका न मे जातिभेद:
पिता नैव मे नैव माता न जन्म
न बन्धुर् न मित्रं गुरुर्नैव शिष्य:
चिदानन्द रूप: शिवोऽहम् शिवोऽहम् (5)

na mruthyur na shankaa na mae jaathi-bhedhah
pithaa naiva mae naiva maatha na janma
na bandDhur na mithraM gururnaiva shiShyah
chidha-anandha roopah shivoaham shivoaham

I have no fear of death as I do not have death; I have not parted from my inner soul, no qualm on my subsistence; I have no bias on caste basis.
I do not have a father; not have a mother; not have a birth.
I am not a relative; not a friend; not a teacher; not a disciple.
I am certainly the blissful and eternally happy Shiva, the supreme consciousness.

—---

न मृत्युर् न शंका न मे जातिभेद:
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*****

Nirvana Shatkam shows the light on the toughest question on earth, i.e. “Who am I?”. It examines the soul, the mind, the virtues, the vices, the relationships, companionship, the body organs, the wishes, the needs and all the material attachments and concludes that all such inner and outer accessories are just appendages and that only the Athma (Soul) does matter and the rest of the things are immaterial.

Nirvana Shatakam unifies the Athma (Soul) with God by eliminating / nullifying all the worldly attachments both internal and external. This unification with God liberates the soul through self realisation and makes us understand that our Athma (soul) is commensurate with the entire universe.

****

Ref: shankaracharya.org

Nirvana Shatkam

Mano budhyahankara chithaa ninaham,
Na cha srothra jihwe na cha graana nethrer,
Na cha vyoma bhoomir na thejo na vayu,
Chidananada Roopa Shivoham, Shivoham.

Neither am I mind, nor intelligence ,
Nor ego, nor thought,
Nor am I ears or the tongue or the nose or the eyes,
Nor am I earth or sky or air or the light,
I am Shiva, I am Shiva, of nature knowledge and bliss

Na cha praana sangno na vai pancha vaayuh,
Na vaa saptha dhathur na va pancha kosa,
Na vak pani padam na chopastha payu,
Chidananada Roopa Shivoham, Shivoham.

Neither am I the movement due to life,
Nor am I the five airs, nor am I the seven elements,
Nor am I the five internal organs,
Nor am I voice or hands or feet or other organs,
I am Shiva, I am Shiva, of nature knowledge and bliss

Na me dwesha raghou na me lobha mohou,
Madho naiva me naiva matsarya bhava,
Na dharmo na cha artha na kamo na moksha,
Chidananada Roopa Shivoham, Shivoham.

I never do have enmity or friendship,
Neither do I have vigour nor feeling of competition,
Neither do I have assets, or money or passion or salvation,
I am Shiva, I am Shiva, of nature knowledge and bliss

Na punyam na paapam na soukhyam na dukham,
Na manthro na theertham na veda na yagna,
Aham bhojanam naiva bhojyam na bhoktha,
Chidananada Roopa Shivoham, Shivoham.

Never do I have good deeds or sins or pleasure or sorrow,
Neither do I have holy chants or holy water or holy books or fire sacrifice,
I am neither food or the consumer who consumes food,
I am Shiva, I am Shiva, of nature knowledge and bliss

Na mruthyur na sankha na me jathi bhedha,
Pitha naiva me naiva matha na janma,
Na bhandhur na mithram gurur naiva sishyah,
Chidananada Roopa Shivoham, Shivoham.

I do not have death or doubts or distinction of caste,
I do not have either father or mother or even birth,
And I do not have relations or friends or teacher or students,
I am Shiva, I am Shiva, of nature knowledge and bliss

Aham nirvi kalpo nirakara roopo,
Vibhuthwascha sarvathra sarvendriyanaam,
Na chaa sangatham naiva mukthir na meyah
Chidananada Roopa Shivoham, Shivoham.

I am one without doubts , I am without form,
Due to knowledge I do not have any relation with my organs,
And I am always redeemed,
I am Shiva, I am Shiva, of nature knowledge and bliss

*****

Ref: Isha.sadhguru.org

Nirvana Shatkam - lyrics and meaning

Sadhguru: Nirvana means "formless." The Nirvana Shatakam is towards this – you don't want to be either this or that. If you don't want to be this nor that, then what do you want to be? Your mind cannot understand this because your mind always wants to be something. If I say, "I don't want to be this; I don't want to be that," you would think, "Oh something super!" Not super. "Oh, so emptiness?" Not emptiness. "Nothingness?" Not nothingness. That's what is being conveyed through this chant.

—---

mano buddhi ahankara chittani naaham
na cha shrotravjihve na cha ghraana netre
na cha vyoma bhumir na tejo na vaayuhu
chidananda rupah shivo'ham shivo'ham

I am not any aspect of the mind like the intellect, the ego or the memory,
I am not the organs of hearing, tasting, smelling or seeing,
I am not the space, nor the earth, nor fire, nor air, I am the form of consciousness and bliss,
am Shiva (that which is not)...

na cha prana sangyo na vai pancha vayuhu
na va sapta dhatur na va pancha koshah
na vak pani-padam na chopastha payu
chidananda rupah shivo'ham shivo'ham

I am not the Vital Life Energy (Prana), nor the Five Vital Airs (manifestations of Prana),
I am not the seven essential ingredients nor the 5 sheaths of the body, I am not any of the body parts, like the mouth, the hands, the feet, etc.,
I am the form of consciousness and bliss, I am Shiva (that which is not)...

na me dvesha ragau na me lobha mohau
na me vai mado naiva matsarya bhavaha
na dharmo na chartho na kamo na mokshaha
chidananda rupah shivo'ham shivo'ham

There is no hatred nor passion in me, no greed nor delusion,
There is no pride, nor jealousy in me,
I am not identified with my duty, wealth, lust or liberation, I am the form of consciousness and bliss, I am Shiva (that which is not)...

na punyam na papam na saukhyam na duhkham
na mantro na tirtham na veda na yajnah
aham bhojanam naiva bhojyam na bhokta
chidananda rupah shivo'ham shivo'ham

I am not virtue nor vice, not pleasure or pain,
I need no mantras, no pilgrimage, no scriptures or rituals,
I am not the experience, not the object of experience, not even the one who experiences,
I am the form of consciousness and bliss, I am Shiva (that which is not)....

na me mrtyu shanka na mejati bhedaha
pita naiva me naiva mataa na janmaha
na bandhur na mitram gurur naiva shishyaha
chidananda rupah shivo'ham shivo'ham

I am not bound by death and its fear, not by caste or creed,
I have no father, nor mother, or even birth,
I am not a relative, nor a friend, nor a teacher nor a student, I am the form of consciousness and bliss, am Shiva (that which is not)...

aham nirvikalpo nirakara rupo
vibhut vatcha sarvatra sarvendriyanam
na cha sangatham naiva muktir na meyaha
chidananda rupah shivo'ham shivo'ham

I am devoid of duality, my form is formlessness,
I am omnipresent, I exist everywhere, pervading all senses,
I am neither attached, neither free nor limited, I am the form of consciousness and bliss, I am Shiva (that which is not)...

****

YouTube Videos

Nirvana Shatkam - Sooryagayathri (4 min):

https://youtu.be/L6Eusg8K000?si=R8rljD2qnWyJnSlq

Nirvana Shatkam (7 min): https://youtu.be/7FZFvFWztOA?si=iL3GeKMeBGirYDYp

Nirvana Shatkam - Saaswarhi Prabhu (10 min):

https://youtu.be/_rV8PuTdI88?si=67U3w2eb0VidcR5k

Nirvana Shatkam - Balasubramanyan (6 min):

https://youtu.be/5pLjr8Zp5gs?si=p7P0Pty1GKqVgt_u

Nirvana Shatkam - Ranjani, Gayatri (6 min):

https://youtu.be/1y1rZFAo22A?si=f636T6tBm1aCOb9b

Nirvana Shatkam - Pramodhini Rao (7 min):

https://youtu.be/pqz7WOT2J8o?si=NCKlDwaQR3ZGL1on

Nirvana Shatkam - sound of Isha (7 min):

https://youtu.be/6KXOkvLS-zk?si=9gVU3AefQZL3NvnF

****

2. Advaita Pancharatnam

Ref: exoticindiaart.com

About Advaita Panchakam

or pinch to

As the title of the book suggests, these are five verses, believed to have been composed by Adi Shankaraachaarya, in which the great world teacher introduces all genuinely- interested students to the rudimentaries of the spiritual science of Vedanta. Just like any empirical science, this Vedantic science is also a very highly developed science desiderating a great deal of steadfast dedication and burning enthusiasm on the part of the seekers.
All the five verses end with the words 'Shivaoa (s) ham' meaning 'I am Shiva, the Ultimate Reality'. Each of these verses depicts one important aspect of this Absolute, Ultimate Reality called 'Shive', which is synonymous with 'lshwara', the Lord Creator of the Universe as well as the human beings and other creatures. Shri Shankar a has propounded in these pithy verses the basic theme of Advaita Vedanta, namely, that Atman, the innermost Self of all of us, is this non-dual, eternally pure, perfect, conscious and free 'Shive' alone. He reminds us that we are not 'Semseeris: or transmigratory souls tossed about from one birth to another, but our very essential nature at the core of our Being is Shive, of' Satchidaananda Swaroopa,'

In the first verse the conglomeration of the body, the senses, the mind etc. is taught to be 'Anaatman , or not the real Self. In the next three verses, viz. 2nd, 3rd and 4th, delineating with the help of three illustrations of the rope-snake, the dream, the reflection in a mirror, Shri Shankara brings home to our minds the salient teaching of Vedanta that- "Although, in the ultimate analysis, we are not really or absolutely transmigratory souls (Samsaaris), due to Bhraanti or delusion we are falsely appearing to be enjoying the transient pairs of opposites like Sukha (happiness) and Duhkha (misery) as also to be totally different from Parameshwara, the Lord Creator. In the last and fifth verse it is expounded that our core of Being in its essence per se is Chaitanya, which is perennially free, liberated, pure and perfect, devoid of any blemishes or sins whatsoever; consummate, all-pervading, all-consuming Reality. It will become quite evident here that Shiva means not one of the members of the mythological Trinity-Brahma, Vishnu, Maheshwara-but the Ultimate non-dual Reality which is beyond the three states of waking, dream and deep sleep, also called Paramaatman, Parabrahman, who is the innermost Self of all of us.

This stotra will, it is hoped ardently, engender an abiding interest in the unique methodology of teaching such a terse, subtle, metaphysical science which concerns our life taken in its entirety. If it whets the appetite of the casual reader, he will surely take to studying the other texts meant for genuine seekers of Moksha or Liberation, Beatitude.

Introduction

Although Vedanta is a Shaastra or scientific text which, without mentioning the fruits that accrue to the devotees in the other worlds of the celestial region, delineates the 'Anubhava'

or Intuitive experience that can be attained here and now in this very lifetime, the majority of the common run of people do not show any mental inclination" towards this spiritual science. The reason for this is: For many people, in general, texts which demand or desiderate a predominant sense of discrimination ratiocination on the part of the reader or student do not attract their minds; even among those whose minds have been induced to take up the study of these texts and to deliberate upon the topics and teachings propounded in them, many have not understood thoroughly as to which are those topics or phenomena that are of prime importance and which are those subordinate topics helpful in discerning and developing the former. Because of the reason that those who do not possess any basic inclination or propensity for discrimination are not at all the qualified persons for Vedanta, their case is not relevant for us here in this context. But it is quite evident that for the sake of those who are sincerely and dedicatedly aspiring to cognize the Ultimate Reality of Vedanta so as to match it with his/her Intuitive experience here and now a primary treatise which selects judiciously the most important, cardinal teachings of Advaita Vedanta and expounds them in a lucid manner becomes a necessity. With a view to meeting this dire need of those who are exposed to this spiritual science for the first time in their present materialistic extroverted way of life, Shri Shankara Bhagavatpaada composed these pithy five verses of Advaita Pancharatnam to cover a whole theme of the spiritual science par excellence of Vedanta. This small treatise, in fact, unravels its teachings in the form of a compact commentary.

The principal tenets of Vedanta are three: (a) The Absolute Ultimate Reality, without anything else whatsoever as second to it, is Brahman alone; (b) in It both Jeevatwa or soulhood and Jagat or the physical universe of manifold diversity are misconceived; (c) The Absolute Reality of Brahman is, in truth, our Atman or innermost Self (beyond our 'I' notion). All these three tenets have been explained here in this text by way of a commentary for the benefit of the genuine seekers.

The knowledgeable seers or sages aver that if an initiate to this spiritual science wishes to know or cognize these tenets SO as to realise them in his own Intuitive experience, four human excellences have necessarily to be acquired by assiduous practice.

Saadhana Chatushtaya

These spiritual practices called "**Saadhana Chatushtaya**"- also referred to as "Saadhana Sampat" - are the following four: (i) Nityaanitya Viveka; (ii) Iha Amutra Phala Bhoaga V;raagaha; (iii) Shama Damaadi Shatka Sampat; (iv) Mumukshutwa.

Nitya-Anitya Viveka:

The capacity to cogitate and contrast what is eternal and what is non-eternal is called by this phrase. The practitioner should deliberate upon the quest- ions: What is the essential nature of any thing or phenomenon which is Anitya, meaning those objects which are within the purview of time? What is the essential nature of Nitya Vastu, meaning an entity which, if it exists at all, is beyond time?

Iha Amutra Phala Bhoaga Viragaha:

The absence of any hankering after the enjoyment of such and such a pleasure in this world (Iha), as also the enjoyment of such and such a happiness in 'Paraloeka: or other celestial

worlds mentioned in the scriptures and mythological texts (Amutra) is called by this phrase. Viraaga or Virakti means detachment, renunciation. It is to be realised that one whose mind is engrossed incessantly thinking about the sensual objects outside and thereby is always extroverted, will find his mind wavering and wandering out amidst the multiplicity of external objects and hence it will not be available for him to concentrate and converge on the meta-physical, transcendental Reality (Paramaartha) of Vedanta.
Hence this Viraaga becomes quite essential for the discriminative seekers.

Shama-Damaadi Shatka Sampat:

Further, there are six (Shatks) qualities or excellences which should per force be there in the minds of the Jignaasus or people who seek this Knowledge of the Ultimate Reality of Brahman or Atman. They are: (i) Shama or control over one's mind; (i i) Dama or control over one's senses (iii) Uparati or introvertedness; (iv) Titeeksha or forbearance in the face of the pairs of opposites like happiness and misery, heat and cold etc; (v) Shraddha or one-pointed dedication; (vi) Samaadhaana or equipoise of the mind. Note that these six excellent qualities are called 'Sampat' or his wealth. Evidently, the seeker whose mind is endowed with these six excellences or virtues will be mature with the necessary Samskaares' or refinement of mind or heart, enabling him to carry out the subtle. Intuitive deliberation demanded of him by this spiritual science,

Mumukshutwa:

In addition to these above three qualifications this basic proclivity of the mind is necessary. The persistent persevering quest in the manner - "The present state in which we are is surely not the one endowed with eternal, absolute bliss; such a blissful state which is superior to anything else in this whole universe is plausible to be attained by Man; I have heard about this assurance being given and its veracity being vouched for by the scriptures and sages" is itself 'Mumukshutwe', In fact, only those whose minds have imbibed or have been imbued with, this Mumukshutwa will invariably deliberate upon questions of the type- "Which is such a magnificent state of Bliss? What should I do to attain it?" When such Mumukshus listen to the scriptural instruction of the type -"The Absolute, Ultimate Reality is Itself the fountainhead of that Bliss; in fact, that is my Atman or innermost essence as the Self alone" - they go into rapture, ecstasy. Without the least conceit or cunning these people are engrossed in the Intuitive deliberation on the Transcendental Reality of Brahman, Atman; they assiduously endeavour to acquire all the necessary qualities like Viveka and Viraaga etc. for such deliberation. In any case, before one undertakes this Intuitive deliberation on the Ultimate Reality of Atman he should be per force endowed with these four excellences or virtues. Only such seekers will meet with success and their deliberations reach their fruition.

Shri Shankara has not mentioned this Saadhana Chatushtaya' in these verses for these are not Seedhanapradhaana' or practical in their import and perspective. They are, on the other hand, 'Siddhanapradhaana' or scientific and rational in their approach and treatment of the subject-matter. The first component of 'Saadhana Chatushtaya' which the practitioners or seekers of Beatitude (Moaksha) have to acquire, namely, Nitya-Anitya Viveka or deliberation on the prime questions of 'which is eternal' and 'which is non-eternal' has been exhaustively and exclusively taken up for deliberation here.

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III	Dissolution of The Delusion About The World
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V	Benefit Accruing from Vedanta Jnana

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Advaita Pancharatnam

नाहं देहो नेन्द्रियाण्यन्तरङ्गो
नाहङ्कारः प्राणवर्गो न बुद्धिः ।
दारापत्यक्षेत्रवित्तादिदूरः
साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥ १ ॥

रज्ज्वज्ञानाद्भाति रज्जौ यथाहिः
स्वात्माज्ञानादात्मनो जीवभावः ।
आप्तोक्त्याऽहिभ्रान्तिनाशे स रज्जु-
र्जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥ २ ॥

आभातीदं विश्वमात्मन्यसत्यम्
सत्यज्ञानानन्दरूपे विमोहात् ।
निद्रामोहात्स्वप्नवत्तन्न सत्यम्
शुद्धः पूर्णो नित्य एकः शिवोऽहम् ॥ ३ ॥

नाहं जातो न प्रवृद्धो न नष्टो
देहस्योक्ताः प्राकृताः सर्वधर्माः ।
कर्तृत्वादिश्चिन्मयस्यास्ति नाहं-
कारस्यैव हयात्मनो मे शिवोऽहम् ॥ ४ ॥

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपक्लृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य
श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छङ्करभगवतः कृतौ
अद्वैत पञ्चरत्नं अथवा आत्मपञ्चकं सम्पूर्णम् ॥

Encoded by LakShmi Muthuswamy
Proofread by LakShmi Muthuswamy and S. Hattangadi

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Advaita Pancharatnam

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॥ अद्वैतपञ्चरत्नम् ॥

"Advaita Pancaratnam"

दोधकम्; भभभगग (6,5)

नाहं देहो नेन्द्रियाण्यन्तरङ्गः
नाहंकारः प्राण-वर्गो न बुद्धिः।
दारापत्य-क्षेत्र-वित्तादि-दूरः
साक्षी नित्यः प्रत्यगात्मा शिवोऽहम् ॥१॥

இந்த உடலோ, புலன்களோ, மனதோ, அஹங்காரமோ, ப்ராணவாயக்களோ, புத்தியுமோ, மனைவி, மக்கள், நிலம், சொத்து இவையோ நான் அல்ல. இவற்றிற் கெல்லாம் அப்பாற்பட்டு ஸாக்ஷியாயும், சாச்வதமாயும் உள்ள அந்தராத்மா என்ற சிவன் நான்.-01

I am not this body, sense-organs, mind, I-ness & mineness, life breath, intellect, wife, people, land & property. I am far beyond all these, eternal, witness to all and dwelling inner-Soul and verily I am Śiva.[1]

रज्ज्व-ज्ञानाद्भाति रज्जौ यथा-ऽहिः
स्वात्मा-ऽज्ञानाद् आत्मनो जीव-भावः।
आप्तोक्त्या-ऽहि-भ्रान्ति-नाशे स रज्जुः
जीवो नाहं देशिकोक्त्या शिवोऽहम् ॥२॥

கயிறு என்று தெரியாததால், கயிற்றில் ஸர்பம் என்ற எண்ணம் தோன்றுகிறது. அதுபோல் ஆத்மஞானம் இல்லாததால், ஆத்மாவை ஜீவன் என்கிறோம். வேண்டபட்டவர் சொன்னபிறகு ஸர்பம் என்ற மயக்கம் ஒழிந்தபின் அது கயிறுதானே, அது போல் நமது குரு உபதேசித்தபின் ஜீவன் ஆத்மா இல்லை சிவனேதான் நான்.-02.

A snake is seen on a rope due to illusion i.e. ignorance of the fact. In the same way, we see Jīva on the Self due to illusion, i.e. ignorance of the fact. When enlightened by friend, the illusion caused due to confusion

1 - "Sri_Krishna_Saras"

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is removed and we realize that it is not a snake but in fact it is a mere rope. In a similar way, we are enlightened by our Spiritual Guru that Jīva is not the Self but in fact it is Śiva, the all pervading Soul.[2]

आभातीदं विश्वं आत्मन्यसत्यं
सत्य-ज्ञाना-ऽऽनन्द-रूपे विमोहात्।
निद्रा-मोहात् स्वप्नवत् तन्न सत्यं
शुद्धः पूर्णो नित्यः एकः शिवोऽहं ॥३॥

உண்மையான, போரறிவான, போரானந்தமான ஆத்மாவில், பொய்யான உலகம் தோற்றமளிக்கிறது. அதற்கு காரணம் மோஹம்தான். தூக்கமயக்கத்தில ஸ்வப்னம் தோற்றமளிக்கிறது. அது உண்மையல்லாதது போல, ஆத்மாவை உலகமாக எண்ணுவதும் பொய்தான். ஆனால், தூயதும், பூர்ணமானதும் ஒன்றானதுமான சிவமே நான்.-03

This entire Universe appears (superimposed) on the Self which is not a true fact. This is due to illusion caused on the Blissful true Fact (knowledge), similar to, as we see in the dream which is not true. But the Eternal, the Pure and the Whole is One and that is verily the Śiva (the Blissful True fact/Knowledge) which is verily I am.[3]

नाहं जातो न प्रवृद्धो न नष्टः
देहस्योक्ताः प्राकृताः सर्व-धर्माः।
कर्तृत्वादिश्चिन्मयस्यास्ति नाहं
कारस्यैव ह्यात्मनो मे शिवोऽहम् ॥४॥

நான் பிறப்பதுமில்லை, வளர்வதுமில்லை, பின் அழிவதுமில்லை. இயற்கையான அனைத்து தர்மங்களும் தேகத்திற்கே கூறப்பட்டுள்ளன. ஞானமயமான ஆத்மாவுக்கு "செய்பவன்" என்ற நிலை கிடையாது. அஹங்கார-ரூபமான அதற்குத் தான் உண்டு. ஆகவே நான் சிவனேதான்.-4

I do not take birth, nor grow & develop, nor die. All natural and accepted Dharmas (Spiritual Doctrine) prevailing in the world talk about the body as Self only. But there is no self or agent on the Soul and it is

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only due to I-ness and mineness cause the distinction. I am verily Śiva who is Supreme Consciousness.[4]

मत्तो नान्यत्किंचिद् अत्रा-ऽस्ति विश्वं
सत्यं बाह्यं वस्तु मायोपकल्पम्।
आदर्शान्त-र्भासमानस्य तुल्यं।
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥५॥

என்னைத் தவிர வேறு உலகம் என்பது இல்லை. இருந்தால் அது உண்மையல்ல. வெளியில் தோன்றும் பொருள் மாயையினால் தோற்று விக்கப்பட்டதே. கண்ணாடிக்குள் தெரியும் பிரதி-பிம்பத்திற்கு ஒப்பானதுஅது. இரண்டற்ற என்னிடத்தில் அது தோன்றுகிறது. ஆகவே நான் சிவமே.-05.

There is nothing in the world which is different from me. The things out-side, that appear to be true-fact, caused by illusion only, similar to seeing the reflected image on the mirror. The whole universe appear on Me and I am the One without a second and that is why, I am verily the Śiva (the Supreme Consciousness).[5]

॥इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छंकरभगवतः कृतौ अद्वैतपञ्चरत्नं संपूर्णम् ॥

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YouTube Videos

Advaita Pancharatnam- Rajshri Soul (11 min) :

https://youtu.be/YgKH4rhkP-4?si=rK0pcGqzyUYDgB1M

Advaita Pancharatnam (4min):

https://youtu.be/CzMFf7-_pp0?si=XZumay1PWJ5hmmip

Advaita Pancharatnam (2 min):

https://youtu.be/CzMFf7-_pp0?si=Fb27ySe0VgbyVSIz

Advaita Pancharatnam - Kannada lyrics (4min):

https://youtu.be/X4xjanuQOq0?si=s6rqWlf-OtcVFjBb

Advaita Pancharatnam (10 min):

https://youtu.be/XRFQJ3DOP68?si=e9nzEy8jFmLVSps2

Advaita Pancharatnam- Kannada (2 min):

https://youtu.be/QiaR1edp2ZY?si=59LRLYf9ofX-RI-e

Advaita - Urmila Apte (2 min):

https://youtu.be/wQaJqUDzUoU?si=E8BfaLiRCJAx2Vvu

Advaita Pancharatnam- Swami Guruparananda(1hr 16 min):

https://youtu.be/nt-n1dikZbo?si=rjJLh5ADHGtHjgx_

Advaita Pancharatnam- Tamil - Urmila Apte (2 min):

https://youtu.be/ceShqRlk0dc?si=DCm75vWAHAXRaPBy

Advaita Pancharatnam- Hari Om:

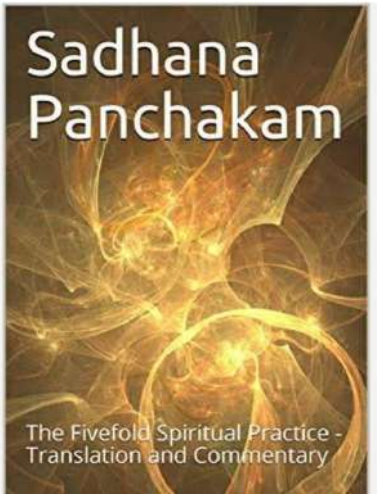
https://www.facebook.com/share/v/rpq8asxB6tKVvSRt/?mibextid=jmPrMh

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Some Famous Hymns
by
Sri Adi Shankaracharya

- **Sadhana Panchakam**
- **Kaupeena Panchakam (or, Yati Panchakam)**



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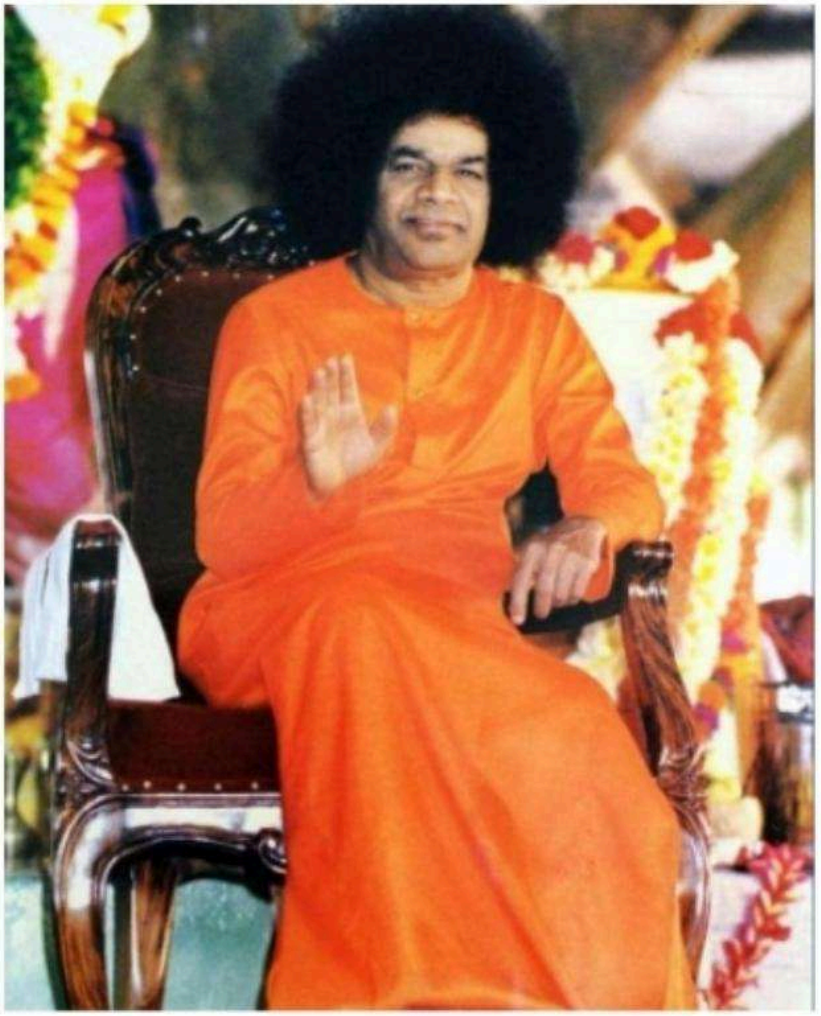
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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YATI-PANCHAKAM – ॥ यतिपञ्चकम् ॥ 17
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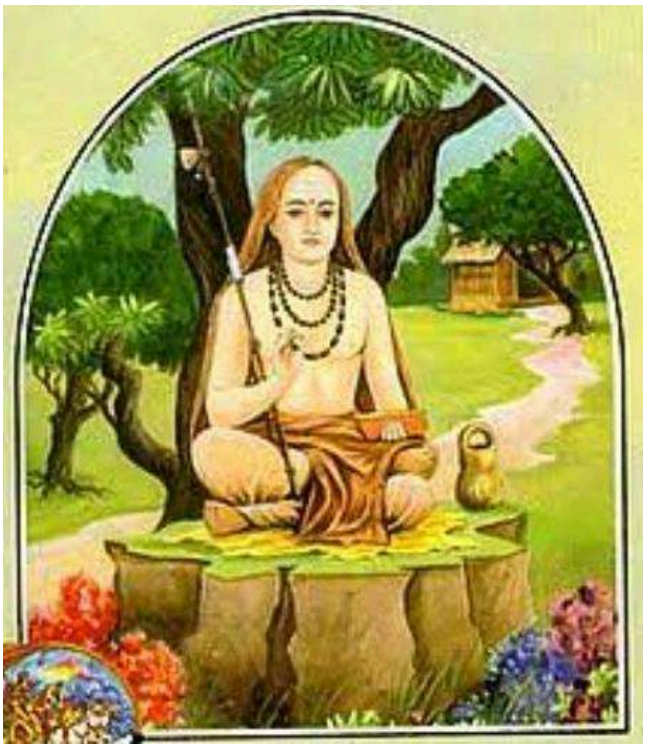
PREFACE



This free ebook gives briefly the info about (i) Sadhana Panchakam (40 instructions), and (ii) Kaupeena Panchakam (or, Yati Panchakam), by Sri Adi Shankaracharya.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

.Links to YouTube videos for both these treatises give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 6, 2024
Email: tmuliya@rediffmail.com

3. Sadhana Panchakam (40 instructions)

Ref: satyavedism.org

Sadhana Panchakam

Introduction - Swami Chinmayananda

In 5 verses Sankara enumerates 40 items that constitute Vedantic Sadhana .

Ritualism can be a discipline only in the field of the many , Dvaita .

In Advaita there cannot be sadhana in the form of worship , invocation , surrender or sacrifice .

Yet , the student who is entangled in mind-intellect-equipment is still in the level of the ego (jiva bhav) .

One is to be shown the path by which one can steadily raise one's vision into the Yonder , beyond the frontiers of the many

BMI : Body | Mind | Intellect
OET : Objects | Emotions | Thoughts
PFT : Perceiver | Feeler | Thinker

into the One Self , the state of Peace that passeth all understanding .

Adi Sankara in these 5 simple looking verses lovingly lists the ways and means , which can readily be followed by all students of Vedanta seeking direct experience of the Divine , beyond the mind , the Spring of Consciousness .

Any seeker who sincerely follows these pointers will surely not miss one's way and wander into the labyrinth of futile , self-defeating , negative arguments and false conclusions .

Sankara shows the great path to Truth , the Path that was trodden by the innumerable Masters of the Vedas and the Upanishads .

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Sadhana for Realisation:

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम्।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १ ॥

vedo nityamadhiyatam taduditam karma svanusthiyatam
tenesasya vidhiyatamapacitih kamye matistyajyatam |
papaughah paridhuyatam bhavasukhe doso nusandhiyatam
atmeccha vyavasiyatam nijagrhatturnam vinirgamyatam || 1 ||

|| TRANSLATION 1 ||

01 . Study the Vedas daily .
02 . Perform diligently the duties (karmas) ordained by them .
03 . Dedicate all those actions (karmas) as worship unto GOD .
04 . Renounce all desires in the mind .
05 . Wash away the hoards of sins in the bosom .
06 . Recognise that the pleasures of sense objects (samsar) are riddled with pain .
07 . Seek the Self with consistent endeavour .
08 . Escape from the bondage of " home " .

|| TRANSLATION 2 ||

01 . Study the scriptures (Vedas) daily .
02 . Perform diligently the duties (sva dharma) ordered by the scriptures .
03 . Dedicate all the actions thus performed (as above) to GOD (ishvarArpanna buddhi) .
04 . Gradually give up the performance of selfish actions .
05 . Filter sinful adhArmic likes and dislikes .
06 . Recognize the inherent defects of material pursuits .
07 . Seek moksha with consistent endeavour .
08 . Get out from the bondage of activity (specified to the ones which end up entangling us) .-----

सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाऽऽधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम्।
सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुका सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २ ॥

sangah satsu vidhiyatam bhagavato bhaktirdṛḍha dhiyatam
santyadih pariciyatam drḍhataram karmasu santyajyatam |
sadvidvanupasrpyatam pratidinam tatpaduka sevyatam
brahmaikaksaramarthyatam srutisirovakyam samakarnyatam || 2 ||

|| TRANSLATION 1 ||

09 . Seek companionship with Those of Wisdom .
10 . Be established in firm devotion to GOD .
11 . Cultivate the virtues such as Shanti etc .
12 . Eschew all desire ridden actions .
13 . Take shelter at a Perfect Master (Sat Guru) .
14 . Everyday serve The Teacher .
15 . Worship OM the Immutable .
16 . Listen in depth to the Upanishadic declarations .

|| TRANSLATION 2 ||

09 . Seek companionship with Those of Wisdom .
10 . Be established in firm devotion to GOD and perform upasanas .
11 . Gain mind control , sense control , withdrawal , forbearance , faith and focus .
12 . Give up karma and upasanas when they are not required any longer for spiritual growth
.13 . Seek Knowledge from a Sat Guru .
14 . Serve The Teacher .
15 . Ask for Brahma Vidya .
16 . Listen in depth to the Upanishadic declarations .

—--

वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम्।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥

vakyarthasca vicaryatam srutisirah paksah samasriyatam
dustarkatsuviramyatam srutimatastarko nusandhiyatam |
brahmasmiti vibhavyatamaharahargarvah parityajyatam
dehe hammatirujhyatam budhajanairvadah parityajyatam || 3 ||

|| TRANSLATION 1 ||

17 . Reflect upon the meaning of the Upanishadic commandments .
18 . Take refuge in the TRUTH OF BRAHMAN .
19 . Avoid perverse arguments .
20 . Follow the discriminative rationale of Sruti (Upanishads) .
21 . Always be absorbed in the attitude (bhav) — " I AM BRAHMAN " .
22 . Renounce pride .
23 . Give up the delusory misconception — " I am the body " .
24 . Give up totally the tendency to argue with Those of Wisdom .

|| TRANSLATION 2 ||

17 . Analyse the meanings of Upanishadic commandments .
18 . Perform such analyses by sticking to scriptures .
19 . Get away from logic based systems (logic is good when it corroborates scripture , in the sense don't try to substitute it) .
20 . Dwell upon the discriminative rationale of shruti (basically , develop viveka) .
21 . Constantly remain steeped in the fact that you are BRAHMAN .
22 . Renounce pride , vanity , arrogance .
23 . Give up the delusionary misconception — " I am the body " .
24 . Do not argue with Those of Wisdom .

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क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्वन्नं न तु याच्यतां विधिवशात्प्राप्तेन सन्तुष्यताम्।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यतां
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥

ksudvyadhisca cikitsyatam pratidinam bhiksausadham bhujyatam
svadvannam na tu yacyatam vidhivasatpraptena santusyatam |
sitosnadi visahyatam na tu vrtha vakyam samuccaryatam
audasinyamabhipsyatam janakrpanaisthuryamutsrjyatam || 4 ||

|| TRANSLATION 1 ||

25 . In hunger diseases get treated .
26 . Daily take the medicine of Bhiksha — food .
27 . Beg no delicious food .
28 . Live contentedly upon whatever comes to your lot as ordained by GOD .
29 . Endure all the pairs of opposites : heat, cold , and the like .
30 . Avoid wasteful talks .
31 . Be indifferent .
32 . Save yourself from the meshes of other peoples' kindness .

|| TRANSLATION 2 ||

25 . Consider hunger as a disease .
26 . Treat hunger , the disease , by taking bhiksha food .
27 . Beg no delicious food .
28 . Live contentedly with whatever comes your way as prasadam .
29 . Endure all pains of opposites — heat cold , likes dislikes , pleasure pain .
30 . Avoid wasteful talk .
31 . Be indifferent and avoid groupism .
32 . Do not get attached to either someone's love or criticism.

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम्।
प्राक्कर्म प्रविलाप्यतां चितिबलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

ekante sukhamasyatam paratare cetah samadhiyatam
purnatma susamiksyatam jagadidam tadvadhitam drsyatam |
prakkarma pravilapyatam citibalannapyuttaraih slisyatam
prarabdham tviha bhujyatamatha parabrahmatmana sthiyatam || 5 ||

|| TRANSLATION 1 ||

33 . In solitude live joyously .
34 . Quieten your mind in The Supreme .
35 . Realise and see the All-pervading Self everywhere .
36 . Recognise that the finite Universe is a projection of Self .
37 . Conquer the effects of the deeds done , by the present right action .
38 . Through wisdom become detached from future actions (Agami) .
39 . Experience and exhaust " Prarabdha " the fruits of past actions .
40 . Thereafter live absorbed in the bhav — " I AM BRAHMAN " !

|| TRANSLATION 2 ||

33 . In solitude also , live joyously .
34 . Quieten your mind in GOD .
35 . Realise and see the Self in everything , everywhere .
36 . Recognize the Universe as a finite projection of the Self .
37 . Destroy the effects of deeds done , through the strength of knowledge .
38 . Through wisdom , become detached from Agami karma (give up doership and enjoyership) .
39 . Experience and exhaust the prarabdha , fruits of past actions .
40 . Thereafter , live eternally as BRAHMAN .

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Ref: shlokam.org

Sadhana Panchakam

Sādhana Panchakam

Adi Sankara in these five simple looking verses lovingly lists the ways and means which can readily be followed by all students of Vedanta, seeking direct experience of the divine state beyond the mind, the spring of Consciousness. Any seeker who sincerely follows these pointers will surely not miss his way and wander into the labyrinth of futile, self-defeating negative arguments and false conclusions.

Sankara shows here the great path to Truth, the path that was trodden by the innumerable Masters of the Vedas and the Upanisads.
Swami Chinmayananda

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसन्धीयता-
मात्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥ १॥

vedo nityamadhīyatāṃ taduditaṃ karma svanuṣṭhīyatāṃ
teneśasya vidhīyatāmapacitiḥ kāmye matistyajyatām .
pāpaughaḥ paridhūyatāṃ bhavasukhe doṣo'nusandhīyatā-
mātmecchā vyavasīyatāṃ nijagṛhāttūrṇaṃ vinirgamyatām .. 1..

Study the Vedas daily.
Perform diligently the duties (karmas) ordained by them.
Dedicate all those actions (karmas) as worship unto the Lord.
Renounce all desires in the mind.
Wash away the hoards of sins in the bosom.
Recognise that the pleasures of sense-objects (samsar) are riddled with pain.
Seek the Self with consistent endeavour.
Escape from the bondage of 'home'.

सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाऽऽधीयतां
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुका सेव्यतां
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २॥

saṅgaḥ satsu vidhīyatāṃ bhagavato bhaktirdṛḍhā"dhīyatāṃ
śāntyādiḥ paricīyatāṃ dṛḍhataraṃ karmāśu santyajyatām .
sadvidvānupasṛpyatāṃ pratidinaṃ tatpādukā sevyatāṃ
brahmaikākṣaramarthyatāṃ śrutiśirovākyaṃ samākarṇyatām .. 2..

Seek companionship with Men of Wisdom.
Be established in firm devotion to the Lord.
Cultivate the virtues such as Shanti etc.,
Eschew all desire-ridden actions.
Take shelter at a Perfect Master (Sat-Guru).
Everyday serve His Lotus feet.
Worship "Om" the Immutable.
Listen in depth, the Upanishadic declarations.

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहम्मतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥ ३॥

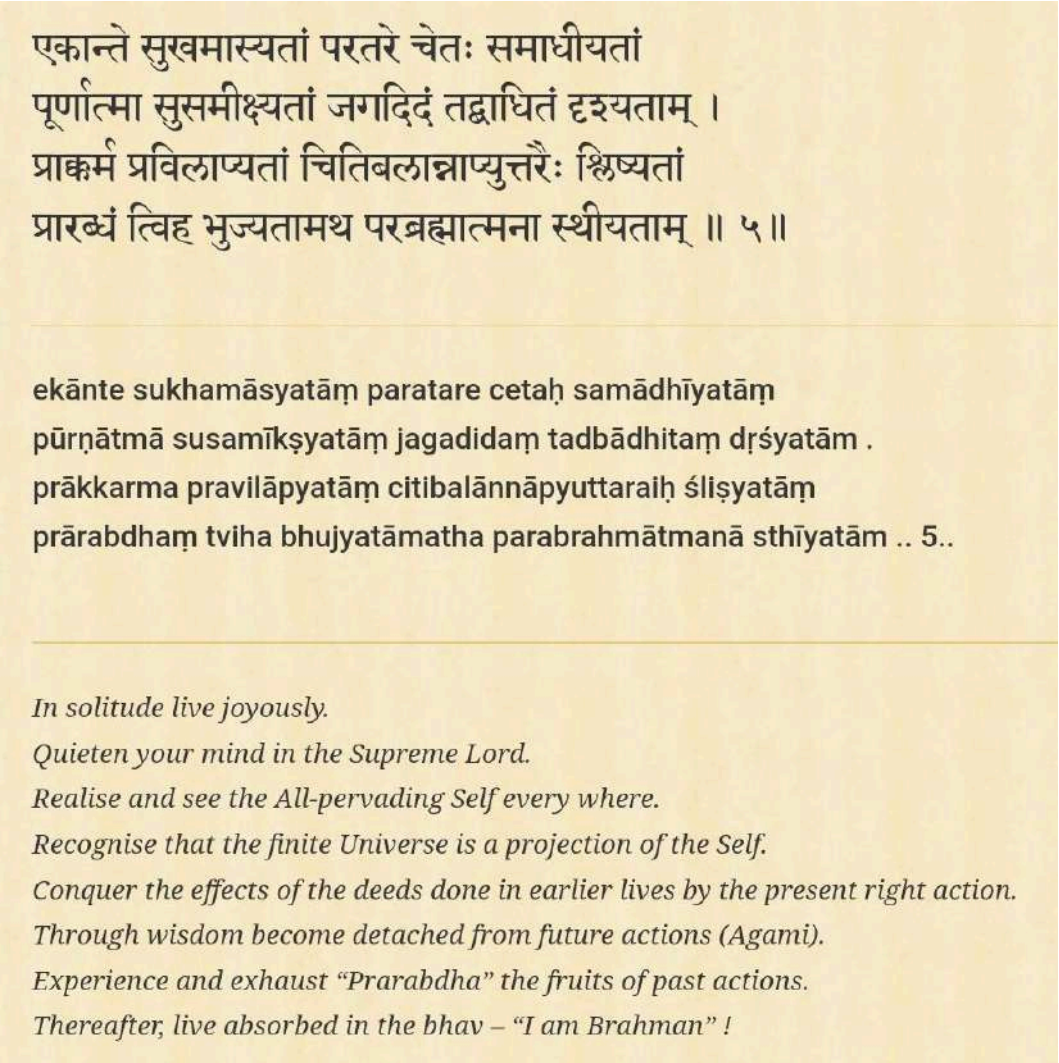
vākyārthaśca vicāryatāṃ śrutiśiraḥpakṣaḥ samāśrīyatāṃ
dustarkātsuviramyatāṃ śrutimatastarko'nusandhīyatāṃ .
brahmāsmīti vibhāvyatāmaharahargarvaḥ parityajyatāṃ
dehe'hammatirujjhyatāṃ budhajanairvādaḥ parityajyatām .. 3..

Reflect ever upon the meaning of the Upanishadic commandments, and take refuge in the Truth of Brahman.
Avoid perverse arguments but follow the discriminative rationale of the Sruti (Upanishads).
Always be absorbed in the attitude (bhav) – "I am Brahman".
Renounce pride.
Give up the delusory misconception – "I am the body".
Give up totally the tendency to argue with wise men.

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वाद्वन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यता-
मौदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥

kṣudvyādhiśca cikitsyatāṃ pratidinaṃ bhikṣauṣadhaṃ bhujyatāṃ
svādvannaṃ na tu yācyatāṃ vidhivaśāt prāptena santuṣyatām .
śītoṣṇādi viṣahyatāṃ na tu vṛthā vākyaṃ samuccāryatā-
maudāsīnyamabhīpsyatāṃ janakṛpānaiṣṭhuryamutsṛjyatām .. 4 ..

In hunger diseases get treated.
Daily take the medicine of Bhiksha-food.
Beg no delicious food.
Live contentedly upon whatever comes to your lot as ordained by Him.
Endure all the pairs of opposites: heat and cold, and the like.
Avoid wasteful talks.
Be indifferent.
Save yourself from the meshes of other peoples' kindness.


एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चितिबलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५॥
ekānte sukhamāsyatāṃ paratare cetaḥ samādhīyatāṃ
pūrṇātmā susamīkṣyatāṃ jagadidaṃ tadbādhitaṃ dṛśyatām .
prākkarma pravilāpyatāṃ citibalānnāpyuttaraiḥ śliṣyatāṃ
prārabdhaṃ tviha bhujyatāmatha parabrahmātmanā sthīyatām .. 5..
In solitude live joyously.
Quieten your mind in the Supreme Lord.
Realise and see the All-pervading Self every where.
Recognise that the finite Universe is a projection of the Self.
Conquer the effects of the deeds done in earlier lives by the present right action.
Through wisdom become detached from future actions (Agami).
Experience and exhaust "Prarabdha" the fruits of past actions.
Thereafter, live absorbed in the bhav – "I am Brahman" !

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Ref: astromantra.com

Sadhana Panchakam Stotram

Sadhana Panchakam Stotram (साधना पंचकं स्तोत्रम): Sadhana Panchakam Stotram text was written by Sri Adi Shankaracharya towards the end of his brief 32- year lifespan. A request was made by his disciples that he should write a brief text summarising his approach to spiritual life. Bringing all his experience to bear, the great Bhashyakara wrote the poem which forms the basis of these talks.

Sadhana Panchakam derives its name from the five verses that comprise the poem, each one dealing with spiritual practices. Each verse contains 8 instructions, making a total of 40

instructions. In spite of their brevity, they are remarkable for their deep insight to reveal the very essence of Sadhana at every stage of one's spiritual growth.

The instructions are considered to be very precious and priceless, and contain the principles of the practice of Sadhana. For this reason the text also goes by a second name, Upadesha Pancharatnam, meaning "Five precious gems of advice or teaching".

Further, the instructions are not in a haphazard order, but presented in a logical sequence, in the order in which they have to be practised. They are like the stations we pass during a railway journey, each station taking us closer and closer to our destination. This sequential format of the text gives it its third name, Sopana Arohana Nyaya.

Renunciation begins with renouncing the fruits of our actions. The time these things happen, the entire nature of our life changes. We enter a new realm of pursuit. It is at this point that the Bhagavata Geeta begins. Lord Krishna was waiting for Arjuna to come to this level in his understanding. As soon as Arjuna showed signs of renunciation, marked by his surrender to Lord Krishna, the Lord enrolled him as an eligible seeker of Truth. Arjuna became Krishna's disciple, and true spiritual life began in earnest.

Renunciation – in all its numerous aspects – is the entrance fee one pays to start spiritual life in earnest? Sadhana Panchakam reflects the importance of Renunciation by incorporating some practice of it even in the Brahmacharya stage of life. In Step 12, in the Vanaprastha stage of life, we see a much more elevated version of Renunciation, which enables us to move rapidly ahead on the spiritual path.

Sadhana Panchakam Stotram Benefits:

- Freedom from Desire.
- Freedom from Ego-consciousness.
- Freedom from Restlessness.
- Freedom from Ignorance.

Who has to recite this Sadhana Panchakam Stotram:

- The person who wants to lead a stress free, hassle free and tension free life must follow Sadhana Panchakam Stotram and recite regularly.
- For more information please contact Astro Mantra.

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साधना पंचकं स्तोत्रम्/**Sadhana Panchakam Stotram**

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां तेनेशस्य विधीयतामपचिति: काम्ये मतिस्त्यज्यताम् ।
पापौघ: परिधूयतां भवसुखे दोषोऽनुसंधीयतामात्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ।।1।।
संग: सत्सु विधीयतां भगवतो भक्तिर्दृढा धीयतां शान्त्यादि: परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।
सद्विद्वानुपसप्र्यतां प्रतिदिनं तत्पादुका सेव्यातां ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ।।2।।

वाक्यार्थश्च विचार्यतां श्रुतिशिर: पक्ष: समाश्रीयतां दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसंधीयताम् ।
ब्रम्हौवास्मि विभाव्यतामहरहर्गर्व: परित्यज्यतां देहेऽहम्मतिरुज्झ्यतां बुधजनैर्वाद: परित्यज्यताम् ।।3।।

क्षुद्व्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां स्वाद्वन्नं न तु याच्यतां विधिवशात्प्राप्तेन सन्तुष्यताम् ।
शीतोष्णादि विषह्यमातां न तु वृथा वाक्यं समुच्चार्यतामौदासीन्यमभीप्स्यतां जनकृपा नैष्ठुर्यमुत्सृज्यताम् ।।4।।

एकान्ते सुखमास्यतां परतरे चेत: समाधीयतां पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चितिबलान्नाप्युत्तरै: श्लिष्यतां प्रारब्धं त्विह भुज्यतामथ परब्रम्हात्मना स्थीयताम् ।।5।।

य: श्लोकपंचकमिदं पठते मनुष्य: सञ्चिन्तयत्यनुदिनं स्थिरतामुपेत्य ।
तस्याशु संसृतिदवानलतीव्रघोरताप: प्रशांतिमुपयाति चितिप्रसादात् ।।6।।

****

YouTube Videos

Sadhana Panchakam- Hindi - (3 min):

https://youtu.be/dPDz2YIeLO8?si=2aZN7Sh0D2Oe1vWF

Sadhana Panchakam - Playlist- Swami Aparajitananda of Chinmaya Mission,Mangalore

https://youtube.com/playlist?list=PLXE0ny857B-p5vMgkO9q3hkQbiyK77BFf&si=xjku8z4LAFZIOL6G

Sadhana Panchakam- Playlist - Swami Tejomayanandaji of Chinmaya Mission, Chennai:

https://youtube.com/playlist?list=PLm6DKuwwu5zopVyaVPC2GogYCpK1HWjJ_&si=FFP9GdOlLd79AwL5

Sadhana Panchakam - Playlist - Swami Paripoornananda Swami - 17 videos:

https://youtube.com/playlist?list=PL8A1C1E23080A6F04&si=yFPr0eBY_Ud3waPy

Sadhana Panchakam- singer- Jayadeep Kanabar (3 min):

https://youtu.be/kPui9m969ok?si=iZMYKWFx6Vy5A4qQ

Sadhana Panchakam (8 min):

https://youtu.be/ATk6vJpAWvM?si=XsgRuxEv5UHKtWLu

Sadhana Panchakam- Kannada - Pravachan (29 min):

https://youtu.be/nm-nY7SlYcc?si=xTQ_UxjbWpg-arFc

Sadhana Panchakam - Lecture by Pramodh Natraj (1 hr 16 min):

https://www.youtube.com/live/9Zn4ABhuXa0?si=MgNxt7NYONKC4z5w

*****

4. Kaupeena Panchakam (or, Yati Panchakam)

Ref: adishankara.indiaforyou.in

YATI-PANCHAKAM – ॥ यतिपञ्चकम् ॥

वेदान्तवाक्येषु सदा रमन्तो
भिक्षान्नमात्रेण च तुष्टिमन्तः ।
विशोकवन्तः करणैकवन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ १॥

Vedántavakyeshu sadá ramañto
bhikshánnamátrena ca tushûimañtah
vishokamañtah-karane ca tushûimañtah
vishokamañtah-karane carañtah
(vishokavañtah (ashokavañtah) karunaikavañtah)
kaupènavañtah khalu bhágyavañtah (1)

Ever revelling in the (actual experience of the import of) Vedánta-vákyas, fully satisfied with mere bhikshána (food got by alms), moving about, free from grief at heart (free from grief and full of kindness for all), blessed, indeed, are those (yatis=ascetics) clad in the loin-cloth.

मूलं तरोः केवलमाश्रयन्तः
पाणिद्वयं भोक्तुममत्रयन्तः ।
कन्थामिव श्रीमपि कुत्सयन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ २॥

mülam taroh kevalam-áshrayañtah
pánidvayam bhoktumamatrayañtah
kañthámiva shrèmapi kutsyañtah
kaupinvañtah khalu bhagyavañtah (2)

Resorting (for rest) only to the foot of the tree, turning the palms into a bowl for taking (eating) food, looking down upon even wealth like an old patched cloth, Blessed indeed are those clad in the loin-cloth.

देहादिभावं परिमार्जयन्त
आत्मानमात्मन्यवलोकयन्तः ।
नान्तं न मध्यं न बहिः स्मरन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ ३॥

dehábhimánam parihrutya dürát
(dehátmabhávam parimáriayañtah)
átmánamátmañyavalokayañtah
náñtar na madhyam na bahi-smarañtah
(aharnisham brahmani ye ramsñtah)
kaupènavañtah khalu bhágyavañtah(3)

Keeping away the sense of possession over (attachment to) the body, (never mistaking the body for the soul), steeped in the direct experience of the Supreme Soul within oneself, not remembering (forgetting) all else inside, in the middle, or outside, (revelling ever and anon in the Soul Supreme), Blessed indeed are those clad in the loin-cloth.

स्वानन्दभावे परितुष्टिमन्तः
संशान्तसर्वेन्द्रियदृष्टिमन्तः ।
अहर्निशं ब्रह्मणि ये रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ ४॥

svánañdabháve paritushûimañtah
samsháñta (susháñta) sarveñdriyavrutti (drushûi) mañtah
aharnisham brahmani ye ramañtah
(náñtar na madhyam na bahi-smarañtah)
kaupènavañtah khalu bhágayavañtah(4)

Joyously absorbed in the blessed state of the Self, with all the operations (cognitions and experience) of the senses stilled, revelling in Brahman day and night (forgetting all within, in between and without), Blessed, indeed, are those clad in the lion-cloth

पञ्चाक्षरं पावनमुच्चरन्तः
पतिं पशूनां हृदि भावयन्तः ।
भिक्षाशना दिक्षु परिभ्रमन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ ५॥

pancáksharaí (brahmáksharam) pávana-muccarañtah
patim pashünám hrudi bhávayañtah
bhikshásh̃ná (bhikshásh̃ino) dikshu paribhramañtah
kaupènavañtah khalu bhágyavañtah(5)

Muttering the sacred Pancákshara, five-syllable mantra (the syllable OM representing Brahman), meditating at heart, on the Lord of all Beings, subsisting on alms and moving about in all directions at will, Blessed, indeed are those clad in the lion-cloth.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीमच्छङ्करभगवतः कृतौ यतिपञ्चक सम्पूर्णम् ॥

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Ref: kamakoti.org

YATI-PANCHAKAM - ॥ यतिपञ्चकम् ॥

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अहर्निशं ब्रह्मणि ये रमन्तः
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पतिं पशूनां हृदि भावयन्तः ।
भिक्षाशना दिक्षु परिभ्रमन्तः
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******

YouTube Videos

Kaupeena Panchakam (or, Yati Panchakam) - Rajshri Soul (13 min):

https://youtu.be/rjKrU_hoSzs?si=NHF04KwHcnAxrz9N

Kaupeena Panchakam (2 min):

https://youtu.be/pE06ADTOH7o?si=C9UTcL9aj3ygcN18

Kaupeena Panchakam- rendered by Swami Ramachandra Maharaj (5 min):

https://youtu.be/ONH6aKHJ5rQ?si=Y1aq3PCwzl9MO9xQ

Kaupeena Panchakam- English Lecture by SwaminTattvavidananda Saraswati (1 hr 12 min)

https://youtu.be/PRPC19nqoGg?si=ce0ODXtqB8dGE7bQ

Kaupeena Panchakam- Kannada - Prakas Jaggal (4 min):

https://youtu.be/zMYygFQB_X8?si=H-GYwF_AzRomFnqA

****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीऽतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Some Famous Hymns
by
Sri Adi Shankaracharya

- **Maya Panchakam**
- **Guru Ashtakam**
- **Govinda Ashtakam**

Compiled by
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(ii) Principal, Vivekananda College of Engineering and Technology,
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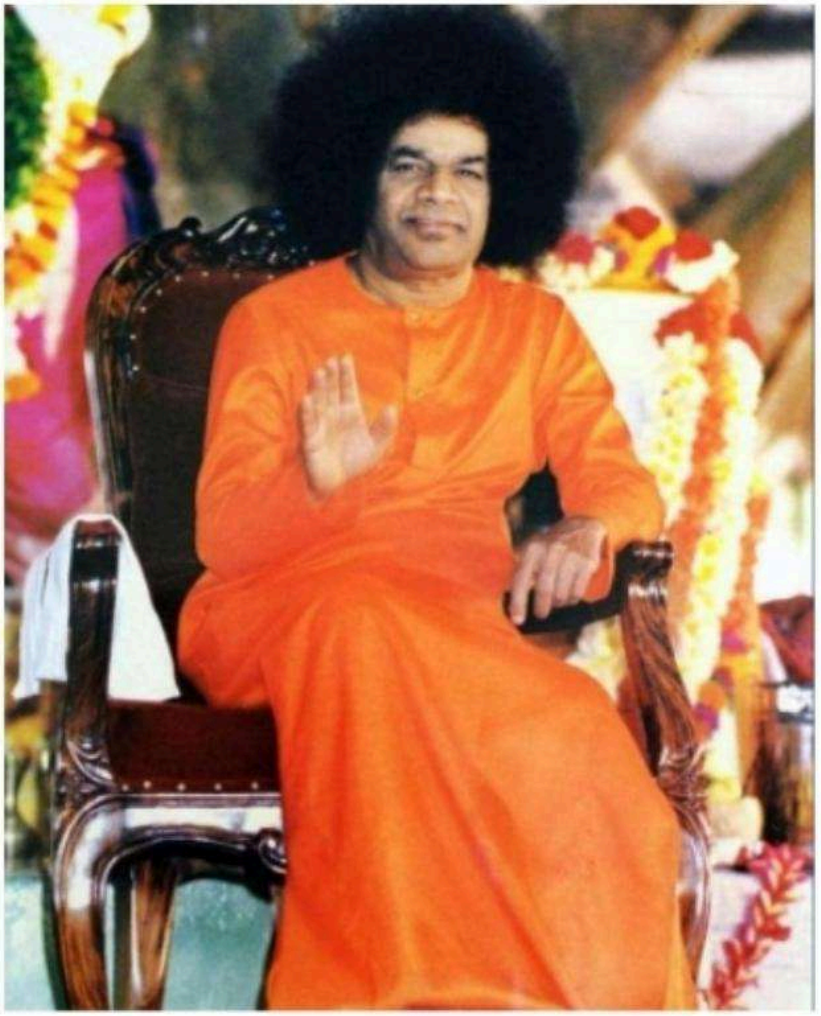
(iii) Head, Dept. of Mechanical Engineering,
Fr. Conceicao Rodrigues Institute of Technology,
Vashi, Navi Mumbai 400 703, India
(iv) Senior Scientific Officer and Head,
Cryogenics Section,
Bhabha Atomic Research Centre, Trombay, Mumbai, India
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about (i) Maya Panchakam, (ii) Guru Ashtakam, and (Iii) Govinda Ashtakam, by Sri Adi Shankaracharya.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

Links to YouTube videos for these treatises give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 7, 2024
Email: tmuliya@rediffmail.com

4. Maya Panchakam

Ref: vignanam.org

माया पञ्चकं

निरुपमनित्यनिरंशकेऽप्यखण्डे –
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं –
त्वघटितघटनापटीयसी माया ॥ 1 ॥

श्रुतिशतनिगमान्तशोधकान-
प्यहह धनादिनिदर्शनेन सद्यः ।
कलुषयति चतुष्पदाद्यभिन्ना-
नघटितघटनापटीयसी माया ॥ 2 ॥

सुखचिदखण्डविबोधमद्वितीयं –
वियदनलादिविनिर्मिते नियोज्य ।
भ्रमयति भवसागरे नितान्तं –
त्वघटितघटनापटीयसी माया ॥ 3 ॥

अपगतगुणवर्णजातिभेदे –
सुखचिति विप्रविडाद्यहङ्कृतिं च ।
स्फुटयति सुतदारगेहमोहं –
त्वघटितघटनापटीयसी माया ॥ 4 ॥

विधिहरिहरविभेदमप्यखण्डे –
बत विरचय्य बुधानपि प्रकामम् ।
भ्रमयति हरिहरभेदभावा-
नघटितघटनापटीयसी माया ॥ 5 ॥

******

Ref: celextel.org

Maya Panchakam

Translated by S. N. Sastri

According to Advaita Vedanta Brahman is the only Reality. This Brahman appears tous as the universe of multifarious names and forms because of our ignorance of Brahman, in the same way as a rope, when not recognized as such due to dim light, appears as a snake. This ignorance is also known by the names 'Nescience' and 'Maya'. In his commentary on the Kathopanishad Sri Sankara says: "Alas, how unfathomable, inscrutable and variegated is this Maya, that every creature, though in reality identical with the supreme Being and even when taught so, does not grasp that fact and does not recognize himself as the supreme Self, while, even without being told, he accepts as his Self the not-Self, namely, the aggregate of body and senses and thinks, 'I am the son of so and so', though these (the body, senses, etc.) are only objects (of perception, etc.) like pots, etc. Verily it is that they are being deluded by the Maya of the supreme Being, such that every one moves again and again (through the unending cycle of birth and death)".

In Vivekachudamani, verse 108, Sri Sankara points out that Maya cannot be known directly, but can only be inferred from its effects, namely, the world of names and forms which we perceive. It is the power of the supreme Being. In verse 109 it is said that Maya cannot be described as either existent or non-existent or both; it is indescribable (anirvachaniya).

In Mayapanchakam, a work consisting of five stanzas, Sri Sankara brings out succinctly how Maya makes incompatibles appear together and shows how it brings about what appears logically to be impossible.

1. Maya, which is adept at making the impossible happen, superimposes on me (the Atman) who am in reality pure Consciousness, who am incomparable (because the Atman is the only reality and there is therefore nothing else with which it can be compared), who am eternal, partless, unlimited by space, time and other objects, in whom there is no differentiation whatsoever, the distinctions in the form of the world, God and the individual soul.

Note: The world, God and the individual soul appear to be different from one another only because of the limiting adjuncts. Intrinsically, there is neither difference nor identity among them, for all the three are in essence Pure Consciousness, homogeneous like a lump of salt. When the unconditioned Self has, as the limiting adjuncts, the body and organs which are characterised by ignorance, desire and action, it is called the transmigrating individual soul. When the limiting adjunct is the power of eternal and unlimited knowledge, which is Maya, the same Self is known as God, who is the antaryaamin or Inner Controller of the whole world. The same Self, free from all limiting adjuncts, is Brahman (Br.up.3.8.12, Sankarabhashya).

2. Maya, which is adept at making the impossible happen, makes even those who have mastered the Vedas and the Upanishads behave no better than four-legged animals by tempting them with wealth and possessions. What a pity!

3. Maya, which is adept at making the impossible happen, makes the Atman which is of the nature of Bliss and pure and infinite Consciousness and is without a second, identify itself with the body made up of the elements, namely, ether, air etc., and whirl intensely in the ocean of transmigratory existence.

4. Maya, which is adept at making the impossible happen, creates in the pure Bliss-Consciousness which is devoid of attributes such as caste, creed and the like, the notion of 'I'-ness, of looking upon oneself as a Brahmana, Vaisya, etc., as well as attachment to son, wife and home.

5. Alas! Maya, which is adept at making the impossible happen, creates in Brahman which is homogeneous, without any parts, distinctions such as Brahma, Vishnu and Siva and thereby perplexes even the learned by making them look upon Brahma, Vishnu, and Siva as different from one another.

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Ref: kamakoti.org

MAYA PANCHAKAM - मायापञ्चकम्

निरुपमनित्यनिरंशकेऽप्यखण्डे
मयि चिति सर्वविकल्पनादिशून्ये ।
घटयति जगदीशजीवभेदं
त्वघटितघटनापटीयसी माया ॥ १॥

nirupama nityaniramshake api akhande
mayi citi sarvavikalpanádishünye
ghatayati jagadèshajèva bhedam
tvaghatita ghatanápatiyasè máyá.(1)

Máyá, which is skilful in accomplishing the impossible, brings about the distinctions of the world. Èshvara, and jèva in my consciousness, which is unique and eternal, partless and impartite, and which is free from all distinctions.

श्रुतिशतनिगमान्तशोधकान-
प्यहह धनादिनिदर्शनेन सद्यः ।
कलुषयति चतुष्पदाद्यभिन्ना-
नघटितघटनापटीयसी माया ॥ २॥

srutishatanigamánta sodhakán
apyahaha dhanádinidarshanena sadyah
kaluúayati catuúpadádyabhinnán
aghatitaghatanápatiyasè máyá.(2)

Máyá which is skilful in accomplishing the impossible deludes at once, alas, even those who can clarify hundreds of Veda and Vedánta texts by showing up wealth, etc. and makes them non-different from quadrupeds.

सुखचिदखण्डविबोधमद्वितीयं
वियदनलादिविनिर्मिते नियोज्य ।
भ्रमयति भवसागरे नितान्तं
त्वघटितघटनापटीयसी माया ॥ ३॥

sukhacidakhanãavibodhamadvitèyam
viyadaniládivinirmitau niyojya
bhramayati bhavaságare nitántam
tvaghatitaghatanápatiyasi máyá.(3)

Máyá which is skilful in accomplishing the impossible makes the Self, which is of the nature of bliss and consciousness which is impartite and non-dual, whirl round very much in the ocean of samsára by associating it with the created ákásha, air etc.

अपगतगुणवर्णजातिभेदे
सुखचिति विप्रविडाद्यहंकृतिं च ।
स्फुटयति सुतदारगेहमोहं
त्वघटितघटनापटीयसी माया ॥ ४॥

apagatagunavarna játibhede
sukhaciti vipraviãa dyahamkrutim ca
sphutayati sutadáraqgehamoham
tvaghatitaghatanápatèyasi máyá(4)

Máyá which is skilful in accomplishing the impossible causes the appearance of notions ., and the passion for son, wife and house in the bliss-consciousness which is free from the distinctions of quality, colour, and caste.

विधिहरिहरविभेदमप्यखण्डे
बत विरचय्य बुधानपि प्रकामम् ।
भ्रमयति हरिहरभेदभावा-
नघटितघटनापटीयसी माया ॥ ५॥

vidhiharihara vibhedámapyakhande
bata viracayya budhánapi prakámam
bhramnayati hariharavibhedabháván
aghatitaghatanápatèyasè máyá.(5)

Máyá which is skilful in accomplishing the impossible deludes, alas, very much Harim Hara, and others, though wise, by introducing the distinctions of Brahmá, Hari and Hara in the unitary reality.

इति श्रीमच्छङ्करभगवतः कृतौ मायापञ्चकम् सम्पूर्णम् ॥

YouTube Videos

Maya Panchakam (Kannada lyrics (4 min):

https://youtu.be/s-roqHb_0Qs?si=MH6yRHyCdG1ig7JL

What is Maya?: https://youtu.be/TUyI4qfw8as?si=rgkK3cji7dnCNiCd

Maya Panchakam - Chitra Nagaraj (2 min):

https://youtu.be/k-Ch5XHD2CI?si=nJhO6cYgu9IocQhs

Maya Panchakam- Bhuvana& Aparna (2 min):

https://youtu.be/DQbSU9S8pV4?si=vDQvOt5IPXvdDNIz

Maya Panchakam (4 min): https://youtu.be/4X-hJ6PQwfk?si=8j-UJ-2IDNak5XBI

Maya Panchakam - Lecture by Swami Guruparananda (1 hr 17 min):

https://youtu.be/ZrsPRLeJjnk?si=Hpksr7cIAFgk0eKI

Maya Panchakam- 8 videos Playlist - Swami Tattvavidananda:

https://youtube.com/playlist?list=PLDO3IOntdt2-zQucO4A3133oHhHeKD-MN&si=ndHD8YrPHICn-ieo

Maya Panchakam - 8 videos Playlist - Swami Paramahamsananda:

https://youtube.com/playlist?list=PLGWmPRQOz1DtDlH3e_AHMMq2fKvjNpY0c&si=BWOPIaebW0ay__XY

Maya Panchakam - Rasmay Bodhi (45 min):

https://www.youtube.com/live/_zGtmkB8iRg?si=dbp_i87TxnG8XQNg

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5. Guru Ashtakam

Ref: isha.sadhguru.org

Guru Ashtakam

शरीरं सुरूपं तथा वा कलत्रं यशश्चारु चित्रं धनं मेरुतुल्यं
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **||1**

śarīram surūpam tathā vā kalatraṁ
yaśaścāru citram dhanam merutulyam
guroraṅghripadme ṁanaścenna lagnaṁ
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation : One's physique may be superb, one's consort likewise, one's reputation resplendent and renowned, and one's riches as high as Mount Meru; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

कलत्रं धनं पुत्रपौत्रादि सर्वं गृहं बान्धवाः सर्वमेतद्धि जातम्
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **||2**

kalatraṁ dhanaṁ putrapoutrādi sarvaṁ
gṛhaṁ bāndhavāḥ sarvametaddhi jātam
guroraṅghripadme ṁanaścenna lagnaṁ
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: Wife, wealth, sons, grandsons and all such; home and kindred; all these things maybe there; yet if one's mind is not centred upon the lotus feet of the Guru, what then, what then, what then?

षडङ्गादिवेदो मुखे शास्त्रविद्या कवित्वादि गद्यं सुपद्यं करोति
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **|| 3**

ṣaḍaṅgādivedo mukhe śastravidyā
kavitcādi gadyaṁ supadyaṁ karoti
guroraṅghripadme ṁanaścenna lagnaṁ
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: The Vedas with their six limbs and the knowledge of all sciences may be on one's lips; one may possess the poetic gift and may compose fine prose and poetry; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

विदेशेषु मान्यः स्वदेशेषु धन्यः सदाचारवृत्तेषु मत्तो न चान्यः
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **||4**

videśeṣu mānyaḥ svadeśeṣu dhanyaḥ
sadācāravṛtteṣu matto na cānyaḥ
gurorańghripadme ḿanaścenna lagnaḿ
tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ

Translation : “I am honoured in other lands and I am prosperous in my homeland; in the paths of righteous conduct there is none who surpasses me”, thus one may think; yet if one’s mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

क्षमामण्डले भूपभूपालवृन्दैः सदासेवितं यस्य पादारविन्दं
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **||5**

kṣamāmaṇḍale bhūpabhūpālavṛndaiḥ
sadā sevitaḿ yasya pādāravindam
gurorańghripadme ḿanaścenna lagnaḿ
tataḥ kim tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ

Translation : One may be constantly extolled and one’s presence highly honoured by hosts of emperors and rulers of this world; yet if one’s mind is not centred upon the lotus feet of the Guru, what then, what then, what then?

यशो मे गतं दिक्षु दानप्रतापा जगद्वस्तु सर्वं करे यत्प्रसादात्
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **|| 6**

yaśo me gataḿ dikṣu dānaptratāpāj-
jagadvastu sarvaḿ kare yatprasādāt
gurorańghripadme ḿanaścenna lagnaḿ
tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ

Translation : “My repute has travelled in all directions through my philanthropy and prowess; all the things of this world are in my hands as rewards for my virtues”, yet if one’s mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

न भोगे न योगे न वा वाजिराजौ न कान्तामुखे नैव वित्तेषु चित्तं
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **||7**

na bhoge na yoge na vā vājirājau
na kāntāmukhe naiva vitteṣu cittam
gurorańghripadme ḿanaścenna lagnaḿ
tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ

Translation : The mind may have turned away from external delights through dispassion and from attainments like Yoga and meditation, possessions like horses and the like, the enchanting face of the beloved, in short, the entire wealth of the earth; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

अरण्ये न वा स्वस्य गेहे न कार्ये न देहे मनो वर्तते मे त्वनर्घ्ये
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं **||8**

araṇye na vā svasya gehe na kārye
na dehe mano vartate me tvanarghye
gurorańghripadme ḿanaścenna lagnaḿ
tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ tataḥ kiḿ

Translation : The mind may have lost its charm to live in forests, and likewise in the house; may have lost all desire to achieve whatever; even the concern for the body's welfare may have been outlived; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

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Chanting link:

https://youtu.be/pv7ZiedzncE?si=u5xZbb6DXcGvFIB1

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Ref: shlokam.org

Guru Ashtakam

शरीरं सुरूपं तथा वा कलत्रं यशश्चारु चित्रं धनं मेरुतुल्यं ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ||1||

śarīraṃ surūpaṃ tathā vā kalatraṃ yaśaśrcāru citraṃ dhanaṃ merutulyaṃ |
guroraṅghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ
||1||

One's physique may be superb, they may have a very beautiful wife; impeccable reputation and fame; tremendous wealth like mount Meru — which is said to be made up of pure Gold; yet if one's mind be not centered upon the lotus feet of the Guru, what then, what then, what then?

कलत्रं धनं पुत्रपौत्रादि सर्वं गृहं बान्धवाः सर्वमेतद्धि जातम् ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।।2।।

kalatraṃ dhanaṃ putrapautrādi sarvaṃ gṛhaṃ bāndhavāḥ sarvametaddhi jātam |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ
||2||

Wife, wealth, sons, grandsons and all such; home and kindred; all these things maybe there; yet if one's mind be not centered upon the lotus feet of the Guru, what then, what then, what then?

षडङ्गादिवेदो मुखे शास्त्रविद्या कवित्वादि गद्यं सुपद्यं करोति ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।। 3।।

ṣaḍańgādivedo mukhe śāstravidyā kavitvādi gadyaṃ supadyaṃ karoti |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ ||
3||

The Vedas with their six limbs and the knowledge of all sciences may be on one's lips; one may possess the poetic gift and may compose fine prose and poetry; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

विदेशेषु मान्यः स्वदेशेषु धन्यः सदाचारवृत्तेषु मत्तो न चान्यः ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।।4।।

videśeṣu mānyaḥ svadeśeṣu dhanyaḥ sadācāravṛtteṣu matto na cānyaḥ |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ
||4||

"I am honoured in other lands and I am prosperous in my homeland; in the paths of righteous conduct there is none who surpasses me", thus one may think; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

क्षमामण्डले भूपभूपालवृन्दैः सदासेवितं यस्य पादारविन्दं ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।।5।।

kṣamāmaṇḍale bhūpabhūpālavṛndaiḥ sadāsevitaṃ yasya pādāravindaṃ |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ
||5||

One may be constantly extolled and one's presence highly honoured by hosts of emperors and rulers of this world; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

यशो मे गतं दिक्षु दानप्रतापा जगद्वस्तु सर्वं करे यत्प्रसादात् ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।। 6।।

yaśo me gataṃ dikṣu dānapratāpā jagadvastu sarvaṃ kare yatprasādāt |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ ||
6||

"My repute has travelled in all directions through my philanthropy and prowess; all the things of this world are in my hands as rewards for my virtues", yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

न भोगे न योगे न वा वाजिराजौ न कान्तामुखे नैव वित्तेषु चित्तं ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।।7।।

na bhoge na yoge na vā vājirājau na kāntāmukhe naiva vitteṣu cittaṃ |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ
||7||

The mind may have turned away from external delights through dispassion and from attainments like Yoga and meditation, possessions like horses and the like, the enchanting face of the beloved, in short, the entire wealth of the earth; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

अरण्ये न वा स्वस्य गेहे न कार्ये न देहे मनो वर्तते मे त्वनर्घ्ये ।
गुरोरङ्घ्रिपद्मे मनश्चेन लग्नं ततः किं ततः किं ततः किं ततः किं ।।8।।

araṇye na vā svasya gehe na kārye na dehe mano vartate me tvanarghye |
gurorańghripadme manaśrcena lagnaṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ
||8||

The mind may have lost its charm to live in forests, and likewise in the house; may have lost all desire to achieve whatever; even the concern for the body's welfare may have been outlived; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

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YouTube Videos

Guru Ashtakam- with full English lyrics Rajshri Soul (4 min):

https://youtu.be/PUCMVIITMVY?si=wA71i-r9ya2k69E8

Guru Ashtakam with lyrics and meaning - Jaya Vidyasagar:

https://youtu.be/s7_3xutkgRk?si=fLjguJDAbIdlnGvq

Guru Ashtakam - with lyrics and meaning (5 min)

https://youtu.be/s7_3xutkgRk?si=vPDT9fxoa2pGbyDo

Guru Ashtakam- Madhvi Madhukar Jha (5 min):

https://youtu.be/F89yS-QQgfo?si=-36vZIJxPP9X4bRN

Guru Ashtakam- Soorya Gayatri & Kuldeep M Pai (5 min):

https://youtu.be/XpgzkcHUK48?si=AFJhgWQYiPX6qke6

Guru Ashtakam with lyrics by Hare Krsna TV (7 min):

https://youtu.be/utXxhLZS6MY?si=bQUyRUTJpVRL5qfk

Guru Ashtakam full chant with meaning (12 min):

https://youtu.be/Vb9A1u7URCg?si=Y8hhlpkXXhFGRw5S

Guru Ashtakam- Ramakrishna Mission, Delhi (7 min):

https://youtu.be/2bmxxmsjx-c?si=zROoesgYX6CG1CsL

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6. Govinda Ashtakam

Ref : kanchikamakoti.org

GOVINDÁSHTAKAM- श्रीगोविन्दाष्टकं

सत्यं ज्ञानमनन्तं नित्यमनाकाशं परमाकाशं
गोष्ठप्राङ्गणरिङ्खणलोलमनायासं परमायासम् ।
मायाकल्पितनानाकारमनाकारं भुवनाकारं
क्ष्माया नाथमनाथं प्रणमत गोविन्दं परमानन्दम् ॥ १॥

Worship Govinda who is supreme bliss, real, knowledge, infinite, and eternal, who is free from Ákásha (and other upádhis), who is the highest light, who was eager as a child to crawl in the cow-pen, who is really free from difficulties, but who appears to be in difficulties (or who is the abode of máyá, cause of all), who appears manifold due to máyá, who appears as the world, who is the Lord of the earth and shri, and who has no Lord to control him. (1)

मृत्स्नामत्सीहेति यशोदाताडनशैशव सन्त्रासं
व्यदितवक्त्रालोकितलोकालोकचतुर्दशलोकालिम् ।
लोकत्रयपुरमूलस्तम्भं लोकालोकमनालोकं
लोकेशं परमेशं प्रणमत गोविन्दं परमानन्दम् ॥ २॥

Worship Govinda who is supreme bliss, who showed the fear of a child when beaten by Yashodá saying, ``You are eating earth''. and in whose opened mouth was seen the row of fourteen worlds, visible and invisible, who is the support of the three worlds (vis., Svarga, pruthvè, pátála), who is in the form of the worlds, visible and invisible, who cannot be seen, who is the controller of the universe and who is the supreme Lord. (2)

त्रैविष्टपरिपुवीरघ्नं क्षितिभारघ्नं भवरोगघ्नं
कैवल्यं नवनीताहारमनाहारं भुवनाहारम् ।
वैमल्यस्फुटचेतोवृतिविशेषाभासमनाभासं
शैवं केवलशान्तं प्रणमत गोविन्दं परमानन्दम् ॥ ३॥

Worship Govinda who is supreme bliss, who killed the mighty enemies of the Devas and reduced the weight of the world, who removes the disease of birth (from his devotees), who is one, who had butter for his food, though not requiring food at all, who swallowed the world (during pralaya), who shines brilliantly in the pure and clear mental mode, who cannot be revealed by anything else, who adores shiva, and who is wholly auspicious. (3)

गोपालं प्रभुलीलाविग्रहगोपालं कुलगोपालं
गोपीखेलनगोवर्धनधृतिलीलालालितगोपालम् ।
गोभिर्निगदित गोविन्दस्फुतनामानं बहुनामानं
गोपीगोचरपथिकं प्रणमत गोविन्दं परमानन्दम् ॥ ४॥

Worship Govinda who is supreme bliss, who is the protector of the world, who made his advent in the world as Gopála through his lilá, who is the protector of the race (of Yádavas) and of cows, who made the cowherds happy by lifting up through his lilá the Govardhana mountain were the gopès used to play, whose name ``Govinda'' is uttered clearly by the cows (or scriptures), who has may names, and who is beyond the reach of the ignorant. (4)

गोपीमण्डलगोष्ठिभेदं भेदावस्थमभेदाभं
शश्वद्गोखुरनिर्धूतोद्धतधूलीधूसरसौभाग्यम् ।
श्रद्धाभक्तिगृहीतानन्दमचिन्त्यं चिन्तितसद्भावं
चिन्तामणिमहिमानं प्रणमत गोविन्दं परमानन्दम् ॥ ५॥

Worship Govinda who is supreme bliss, who was present in each of the different groups of gopis, who appears in different forms, who is one and nondual, whose beautiful form was covered by the dust raised always by the hooves of the cows, whose blissful nature is realized by sraddhá and bhakti, who is unimaginable, whose existence is known to the wise, and whose greatness is like that of the gem cintámani. (5)

स्नानव्याकुलयोशिद्वस्त्रमुपादायागमुपारूढं
व्यदित्सन्तिरथ दिग्वस्त्रा ह्युपुदातुमुपाकर्षन्तम् ।
निर्धूतद्वयशोकविमोहं बुद्धं बुद्धेरन्तस्थं
सत्तामात्रशरीरं प्रणमत गोविन्दं परमानन्दम् ॥ ६॥

Worship Govinda who is supreme bliss, who climbed up the tree carrying the clothes of women busily engaged in their bath and who made them come close to him for the purpose of giving the clothes to them who were naked and who desired to get back their clothes, who is free from duality, grief and delusion, who is wise, who dwells in the intellect, and who is pure-existence. (6)

कान्तं कारणकारणमादिमनादिं कालमनाभासं
कालिन्दीगतकालियशिरसि मुहुर्नृत्यन्तं नृत्यन्तम् ।
कालं कालकलातीतं कलिताशेष कलिदोषघ्नं
कालत्रयगतिहेतुं प्रणमत गोविन्दं परमानन्दम् ॥ ७॥

Worship Govinda who is supreme bliss, who is beautiful, who is the ultimate cause, who is the source of everything, who is without beginning whose colour is like that of the dark cloud, which often danced excessively on the hood of the serpent Kálindè inhabiting the river Kálindè (Yamuna), who manifests as time, who transcends the measures of time, who knows everything, who is the destroyer of the evil of kali, and who is the controller of the motion of the three dimensions of time. (7)

वृन्दावनभुवि वृन्दारकगणवृन्दाराध्यं वन्देऽहं
कुन्दाभामलमन्दस्मेरसुधानन्दं सुहृदानन्दम् ।
वन्द्याशेषमहामुनिमानसवन्द्यानन्दपदद्वन्द्वं
वन्द्याशेषगुणाब्धिं प्रणमत गोविन्दं परमानन्दम् ॥ ८॥

Worship Govinda who is supreme bliss who is in the land of Brindávan which is worshipped and saluted by many groups of Gods, whose nectar-bliss of spotless smile resembles kunda flower, who is infinite bliss, whose feet are praised and worshipped by the minds of all great sages adored by all, and who is the ocean of praiseworthy qualities. (8)

गोविन्दाष्टकमेतदधीते गोविन्दार्पितचेता यो
गोविन्दाच्युत माधव विष्णो गोकुलनायक कृष्णेति ।
गोविन्दाङ्घ्रिसरोजध्यानसुधाजलधौतसमस्ताघो
गोविन्दं परमानन्दामृतमन्तःस्थं स तमभ्येति ॥

He who recites this Govindáashtakam by fixing his mind on Govinda and uttering the names of Govinda, Acyuta, Mádhava, Vishnu, Gokulanáyaka and Krushna, and gets all his sins washed off by the nectar of meditation on the lotus-feet of Govinda, attains the indwelling Govinda, the nectar of the supreme bliss. (9)

॥ इति श्रीमच्छङ्कराचार्यविरचितं श्रीगोविन्दाष्टकं सम्पूर्णम् ॥

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Ref: hindupedia.com

Govinda Ashtakam

Translated by P.R.Ramachander

Sathyam jnanam anantham nithyamanakasam paramakasam,

Goshta prangana ringana lolam anayasam paramayasam,

Maya kalpitha nanakara manakaram bhuvanakaram,

Kshmama nadha manadham, pranamatha govindam paramanandham., 1

I salute that Govinda who is the extreme limit of happiness,
Who is truth, wisdom,eternal, stable, not ether bound and the eternal ether,
Who is happy to crawl in cow sheds, is beyond problems and is the end of problems,
Who due to illusion appears as without any form and with many forms,
And who is of the universe, consort of Lakshmi and is without any lord.

Mruth sanamathsihethi yasodha thadana shaisava sam thrasam,

Vyadhitha vakthralokitha lokaloka chathurdasa lokaleem,

Loka thrayapura moola sthambham, lokalokamanalokam,

Lokesam paramesam, pranamatha govindam paramanandham., 2

I salute that Govinda who is the extreme limit of happiness,
Who with a child like fear of Yasoda's punishment when he ate mud,
Showed her in his open mouth visible and invisible part of fourteen worlds,
Who is the ultimate basis of the three worlds which are visible and not visible,
And who is the lord of earth and the eternal goal thereof.

Trivishta paripuveeragnam, kshithi bharagnam, bhava rogagnam,

Kaivalyam nava neethaa haara manaahaaram bhuvanaharam,

Vaimalya sphuta chetho vruthi viseshabhaasa manabhasam,

Saivam kevala santham, pranamatha govindam paramanandham., 3

I salute that Govinda who is the extreme limit of happiness,
Who killed the valorous enemies of devas, reduced the burden of earth,
Who cures the sorrow caused by the day today life,
Who is ever detached, who eats butter, who eats no food, who eats the earth,
Who shines in the mind when it is clear but cannot be revealed by anything else,
And who is peaceful, is peace and nothing else but peace.

Gopalam Leela vigraha gopalam Kula gopalam,

Gopi khelana govardhana dhruthi leela laalitha gopalam,

Gopir nigaditha govinda sphuta naamaanam bahu namananam,

Gopi gochara dhooram, pranamatha govindam paramanandham., 4

I salute that Govinda who is the extreme limit of happiness,
Who looks after all beings in his playful form of cowherd,
Who protects those who look after cows, who playfully lifted,
The govardhana where gopis play and made gopa lads happy,
Whose name "Govinda" is clearly by the cows[1], who has many names,
And who always is beyond the reach of the ignorant[2]

Gopi mandala goshtee bedham, bhedavastha bhedhabham,

Saswath gokhura nirdhathothkrutha dhooli sara soubhagyam,

Sradha bhakthi grahithananda chinthyam chinthida sadhbhavam,

Chinthamani mahimanam, pranamatha govindam paramanandham., 5

I salute that Govinda who is the extreme limit of happiness,
Who is present in each and every group of gopis, who appears,
In differing forms but actually is without difference.
Whose pretty form is covered by the dust raised by the hooves of cows,
Who is realised by attention and devotion in thought, who is beyond thought,
And whose greatness is determined by the gem of an individual's thought.

Snana kula yoshid vasthra mupadhayaga muparoodam,

Vyadhitsantheeradha digvasthradhy upadathu mupakarshantham,

Nirdhootha dhwaya soka vimoham budham budheranthastham,

Saththa mathra sareeram, pranamatha govindam paramanandham., 6

I salute that Govinda who is the extreme limit of happiness,
Who climbed the tree along with clothes of women taking bath in the pond,
Who wanted those who want their clothes back, to come close to the tree in the nude[3],
Who destroyed sorrow and passion, who is wise, who is at the end of wisdom,
And who has a body that did not get disturbed by the senses.

Kantham karana makarana adhi manadhim, kala manabhasam,

Kalindi gatha kaliya sirasi muhur nruthyantham sunruthyantham,

Kalam kalamanatheetham kalithasesham kalidoshagyam,

Kala thraya gatha hethum, pranamatha govindam paramanandham., 7

I salute that Govinda who is the extreme limit of happiness,
Who is pretty, cause of causes, primeval, without beginning and a form of time,
Who danced again and again on the head of serpent Kaliya in the river Yamuna,
Who is black in colour, ever present in time and destroys the evil effects of Kali,
And who is the cause of the march of time from the past to the future.

Vrundavana bhuvi vrundharaka gana vrundharadhitha vandeham,

Kundhabamala mandasmera sudhanandam suhrud anandam,

Vandhya sesha maha muni manasa vandhyananda pada dwandwam,

Vandhya sesha gunabdheem, pranamatha govindam paramanandham., 8

I salute that Govinda who is the extreme limit of happiness,
Who in the land of Brindavan is being worshipped by crowd of worshipful devas,
Whose nectar like smile is as pretty as jasmine flower, who gives happiness to his friends,
Whose twin feet are worshipped by the heart of great and worshipful sages,
And who is the sea of good qualities which are worshipped by all.

Govindashtakamethad adheeta govindarpitha chethayo,

Govindachyutha madhava vishno, gokula nayaka krushnethi,

Govindangri saroja dhyana sudha jala dhoutha samasthago,

Govindam paramanandam amruthamathastham sa samabhyethi., 9

He who dedicates his mind to govinda by chanting the holy names,
Govinda, Achyutha, Madhava, Vishnu,Lord of Gokula and Krishna,
And reads this octet on Govinda, will get drenched by the nectar of meditation,
Get washed away from all his sins, reach the blissful world of govinda,
And attain the nectar like supreme bliss.

*****

YouTube Videos

Govinda Ashtakam - MS Subbulakshmi (6 min):

https://youtu.be/atmpT8202IQ?si=eNbCWEEn7RghcKTY

Govinda Ashtakam- Dr. Shobana Vighnesh (7 min):

https://youtu.be/B_YugLG-CIs?si=1ulj6A0Nn7hG6Sp2

Govinda Ashtakam with lyrics and meaning (9 min):

https://youtu.be/He9ctgpZobs?si=vfymVMMOYpziuBj_

Govinda Ashtakam - Madhvi Madhukar (8 min):

https://youtu.be/S5YyStRXa_o?si=RAxn4G8gLEC4LYne

Govinda Ashtakam- Pt. Sanjeev Abhyankar (5 min):

https://youtu.be/DAHDXYmSl0U?si=iZSZI9YuQxuNIBPQ

Govinda Ashtakam followed by Dhun - Ajay Pohankar (10 min):

https://youtu.be/DAHDXYmSl0U?si=iZSZI9YuQxuNIBPQ

Govinda Ashtakam- Raghava Reddy (14 min):

https://youtu.be/sng4RKrolHc?si=yVF1Gg3rY7gnzy1F

Govinda Ashtakam (12 min): https://youtu.be/90SeHC31ivM?si=jN2yYEEYaKJ2AOZP

Govinda Ashtakam- Malayalam lyrics - Nochoor Venkatraman (7 min):

https://youtu.be/qU2yoTqYdYI?si=tH0r1F9bnx81jmen

Govinda Ashtakam- Jaydeep Kanabar (6 min):

https://youtu.be/YEiOXNodAEQ?si=Dy8C6VoZaCE2cXXr

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Some Famous Hymns
by
Sri Adi Shankaracharya

- **Prasnottara Ratna Malika**
- **Meenakshi Pancharatnam**
- **Lalitha Pancharatnam**

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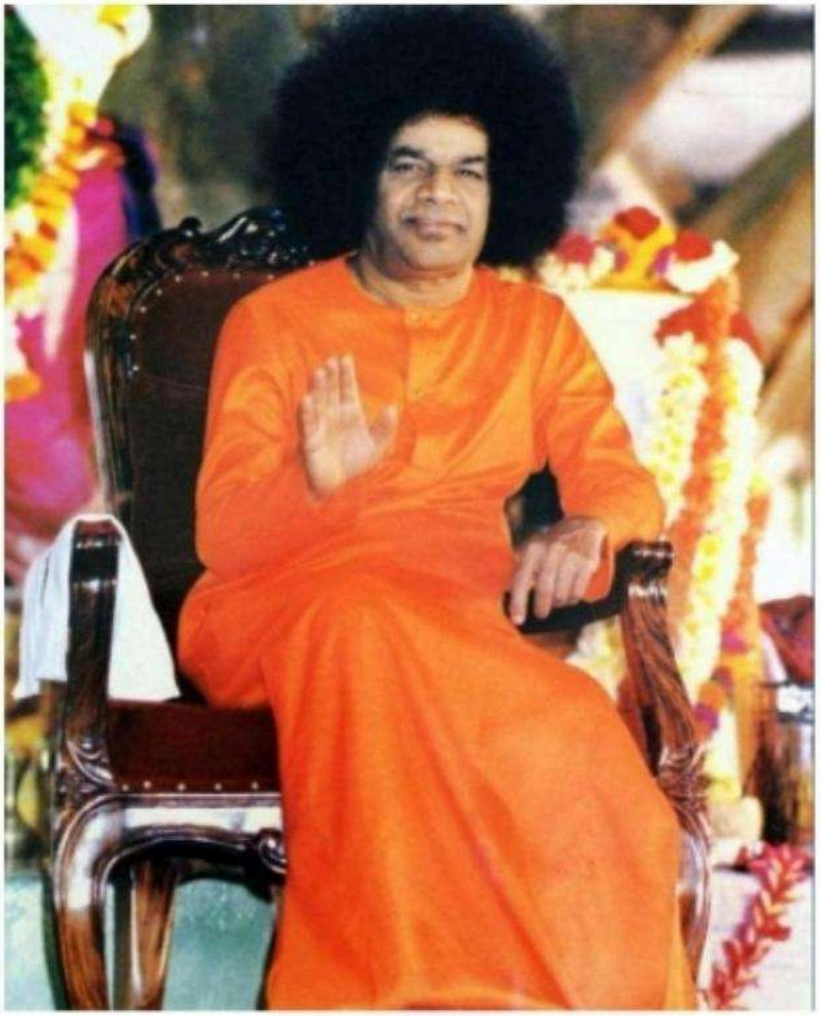
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

Devi Lalita Tripurasundari

This free ebook, entitled " Some Famous Hymns by Sri Adi Shankaracharya" gives briefly the info about (i) Prashnottara Ratna Malika, (ii) Meenakshi Pancharatnam, and (iii) Lalitha Pancharatnam Stotras.

Verses in Sanskrit, translated to English, and meanings in English etc are given.

Links to YouTube videos for these treatises give recitations of shlokas/or, lectures - by reputed singers/ or Scholars, Swamijis etc..

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 8, 2024
Email: tmuliya@rediffmail.com

8. Prashnottara Ratna Malika

Shankara is a collection of 67 verses consisting of questions and answers pertaining to both spiritual and temporal living. This book comprises the Sanskrit verses and their English translation.

Many of the answers are so accurate that we find ourselves transported for a moment into a sublime state of peace and silence. At the same time in some rare cases, the answers to some questions do not seem to be given by a highly enlightened soul like Adi Sankara. It is generally considered that this text was authored by Adi Sankara though some scholars do not agree with this. We do not know if some of these verses are later interpolations.

However, this text is a boon for seekers of self-realisation. (Ref: sanskritebooks.org)
*****

Ref: shastras.com

Prashnottara Ratna Malika

[Garland of Gems of Questions and Answers]

By Adi Shankara Bhagawat Pada
Translated by P. R. Ramachander

[Here is the eternal and perennial wisdom of the great savant called Adi Shankara in the form of searching questions and pithy answers. Some people (Digambara Jains) are of the opinion that Prashnottara Ratna Malika is written by Amoghavarsha in his old age when he had distanced himself from the affairs of the state and yet others (Svetambara Jains) are of the opinion that it is written by Saint Vimalacharya. But I choose to follow the great Paramacharya of Kanchi who has written about this great work being that of Adi Shankara. The work is so great that I feel that any one in this world reading this would become wise. I have consulted the Sanskrit version of this great work, which is in the form of a poem but have fashioned this work based on a book by Sri P. N. Parasuraman in Tamil in the form of questions and answers contained in the poem.]

Ka Khalu nalankriyathe drushti drushtartha sadhana Pateeyaan,
Amuya Kanta sthithaprasnothara rathna malikaya. 1

Who among all those people capable of attaining salvation in this world and in the world above, have not become wiser by taking into their mind, this Gems of Garland of questions and answers?

1. What should be accepted?
Guru's advice should be accepted

2. What should be avoided?
Bad acts should be avoided.

3. Who is the Guru?
He who knows the truth and thinks of the good of his students.

4. What should be done speedily?
Attain salvation by avoiding repeated birth and deaths.

5. What is good for you?
Dharma is good for you.

6. Who is learned?
He who is wise is learned.

7. What is poisonous?
Disregarding the advice of elders is poisonous.

8. What is the ultimate of ordinary life?
The ultimate is thinking about the ultimate.

9. What should men yearn for?
They should yearn for the good of themselves and others.

10. What makes you tipsy like alcohol?
Desire (attachment) makes you tipsy like alcohol.

11. What is the climbing tendril in domestic life?
Desire is the climber.

12. Who is your enemy?
Laziness is your enemy.

13. All people are afraid of what?
All of them are afraid of death.

14. Who is blinder than the blind?
Man with desire is blinder than the blind.

15. Who is valorous?
He who controls his mind is valorous.

16. What is the nectar which can be eaten by our ears?
Advice by great people is such nectar.

17. What is the root for recognition?
Not asking for favours from any body is such a root.

18. What cannot be measured?
The damsel's gait cannot be measured.

19. Who is wise?
He who is not deceived by women is wise.

20. What is sorrow?
Being not satisfied is sorrow.

21. What is debasing?
Being forced to beg from a debased man is debasing.

22. What is hi-fi life?
Living a life without faults is hi-fi life.

23. What is ignorance?
Not getting trained in anything is ignorance.

24. Who is awake?
Wise man is awake.

25. What is sorrow?
The foolishness of all living beings is sorrow.

26. What is transient like the water on a lotus leaf?
Youth, wealth and life span are transient.

27. Who are similar to the rays of moon and do well to others?
Good people

28. What is hell?
It is being in the control of others.

29. What is being all right?
It is forsaking everything.

30 What should be achieved?
You should try to do good to all people.

31. What is dear to all animals?
Their soul is dear to all animals.

32. What leads to wrong results?
Pride leads to wrong results.

33. What leads to pleasure?
Friendship with good people leads to pleasure.

34. Who is expert in removing all sorrows?
He who forsakes everything is such an expert.

35. Which is equivalent to death?
Being a fool is equivalent to death.

36. Which is invaluable?
Giving anything at the time when it is required badly is invaluable.

37. What hurts till you die?
The sin committed in secret hurts you till death.

38. For what should you take effort?
To learn, to be healthy and to give in charity needs great effort.

39. What should be disregarded?
Bad people, other's wife and others wealth.

40. What should you think of always during day and night?
You should think that there is no meaning in life and not about women.

41. To what should you get attached?
To mercy towards sad people and towards friendship with good people.

42. Whose soul cannot be reformed?
Bad people, doubting Thomases, people with an ever sad face and ungrateful people.

43. Who is a good man?
The one with good character is a good man.

44. Who is debased?
The one with bad character is a bad man.

45. Whom will Gods worship?
Gods will worship those who have mercy.

46. Seeing which, should we be afraid?
Seeing the forest of domestic life, we should be afraid.

47. Who can control all living beings?
He who tells the truth, speaks pleasantly and has humility can control all beings.

48. For getting things that we see and things that we cannot see, where should we stand?
In the path of justice.

49. Who is blind?
The learned man who does evil acts.

50. Who is deaf?
He who cannot hear good words.

51. Who is dumb?
He who cannot speak comforting words at appropriate time.

52. What is wisdom?
Giving without asking is wisdom.

53. Who is a friend?
He who prevents us from doing sin.

54. What is beautiful?
Good character is beautiful.

55. What are beautiful words?
Truth is the most beautiful word.

56. What is as transient as the lightning?
Company of bad people and friendship with women.

57. Who does not slip from obeying rules of the caste?
Learned people.

58. What is difficult to get in this world like, chinthamani - the wish giving gem?
The good four (chathur pathram)

59. What is Chathur pathram (the good four) which drives away the darkness of ignorance?
1. Charity coupled with sweet words.
2. Knowledge without pride.
3. Valour with patience.
4. Wealth with sacrifice.
These four rare things are called the good four.

60. What should be pitied?
Miserliness.

61. What is fit to be praised when one has wealth?
Philanthropy.

62. Who is fit to be worshipped by the wise?
He who has natural humility.

63. Like the lotus shines on seeing the sun, on seeing whom will a clan shine?
On seeing its members with good characters coupled with humility.

64. Who can make this world as his slave?
He, who speaks sweet words, holds conversation which leads to good, and observes Dharma can make this world as his slave.

65. What attracts the mind of the wise man?
Good poems and a wise lady.

66. Who will never face danger?
He who obeys the advice of elders and also has humility.

67. Whom will the Goddess of wealth love?
She will love a person with an active mind and just conduct.

68. From whom would the Goddess of wealth run away?

She will run away from lazy people and those who insult teachers and Brahmins (learned people).

69. Where should we live?
We should live near good people.

70. From which country should we go away?
That country which is ruled by a miserly tyrant.

71. How can man be without sorrow?
By having a wife with humility and stable wealth.

72. In the world what type of man will always be sad?
He who has wealth but does not give it to anybody will be sad.

73. What leads to the worst words about a man?
His begging from debased people.

74. Who is more valorous than Lord Sri. Rama?
That man who does not loose his stability in spite of arrows from the God of love.

75. What should occupy your thought day and night?
The feet of God and not this life.

76. Who are blind even though they have eyes?
Atheists.

77. Who would be called lame in this world?
He goes for pilgrimage when he is old.

78. What is most Theertha (sacred water)?
That which removes dirt from the mind.

79. What should be spoken by men?
The name of Hari.

80. What should not be told by a wise man?
Lie and ills about others.

81. What should man earn?
Knowledge, wealth, strength, fame and Punya (result of good deeds)

82. What wipes away all good characters?
Miserliness.

83. Who is the enemy?
Time.

84. Which ministry should be avoided?
The ministry without wise and old ministers.

85. In this world, in what should man be sincere?
In government service.

86. What is dearer than the soul?
Dharma of our caste and company of good people.

87. What is like the ever perennial banyan tree?
Charity given to the proper people.

88. What is the weapon for everybody?
The capability of proving with just deeds.

89. Who is the mother for everybody?
Cow.

90. What is the army?
Courage.

91. What is like God of death?
A careless life.

92. Where is poison?
With bad people in this world.

93. What is an unclean (untouchable) state?
The time when one takes loan and cannot repay.

94. What is the state of fearlessness?
Absence of desire for everything (Renunciation)

95. What is fear?
Money.

96. What is rarely obtained by man?
Devotion to Hari.

97. What is sin?
Troubling others

98. Who is the darling of God?
He who does not suffer himself and also does not cause suffering to others.

99. How do you achieve things?
By austerity.

100. Where is wisdom?
With wise men.

101. What is real wisdom?
In approaching great people and serving them.

102. Who are great people?
They who know the codes of good conduct.

103. Which is more sorrowful than death for a famous man?
Notoriety

104. Who leads a pleasant life in the world?
He who has wealth.

105. What is wealth?
That which fulfills one's desires.

106. What is the reason for a pleasant life?
Punya (compensation for good deeds)

107. From where does suffering originate?
It originates from sin.

108. Who will get wealth?
Those who worship God with devotion will get wealth.

109. Who would attain progress?
He who has humility will attain progress.

110. Who would lose?
A proud man will lose.

111. Who should not be believed?
He who always tells lies.

112. When is telling lies not a sin?
Telling a lie to protect Dharma is not a sin.

113. What is Dharma?
That which has been considered as Dharma in our community by our ancestors.

114. What is the strength of good people?
God.

115. Who are great people?
Those who are always happy are great people.

116. What is God?
The good deeds done are God.

117. Who does good deeds?
He who is praised by Good people.

118. Who is the friend for a family man?
His wife.

119. Who is the family man?
He who does sacrifices.

120. What are sacrifices?
That which is indicated in the Vedas which leads to one's upliftment.

121. To whom will religious duties give benefit?
He, who is religious, has knowledge and good character.

122. Who is disciplined?
He who considers Vedas as his basis of life.

123. Who is equivalent to a dead man?
He who does not do his duties.

124. Who is lucky?
He who has renounced everything. (Sanyasi)

125. Who is fit to be worshipped?
He who is well read and is learned.

126. Who should be served?
Philanthropist

127. Who is a Philanthropist?
He who satisfies the man who begs.

128. What is the greatest luck for one with a body?
Absence of diseases.

129. Who would benefit?
He who tries hard.

130. Who does not have sin?
He who chants the name of God always.

131. Who is contended?
He who has good sons.

132. What is difficult for a man to do?
Keeping his mind under control always.

133. Who is a Brahmachari (unmarried lad doing austerities)?
He who avoids contact with women and is safe from such contacts.

134. Who is Paradevatha?
It is Goddess Parvathi who is the personification of knowledge.

135. Who is the Lord of the world?
Sun God (He feeds the world)

136. Who is responsible to keep beings alive?
Rain.

137. Who is brave?
He who saves those who are afraid.

138. Who is the teacher of the world (Jagatguru)?
Lord Shiva is the Jagatguru.

139. Where does one get knowledge?
We get it from Lord Shiva.

140. Wherefrom can we get salvation?
From devotion to Lord Mukunda

141. Which is Lord Mukunda.?
He who makes us cross Ajnana.

142. What is Ajnana (ignorance)?
Forgetting of the soul is Ajnana.

143. Who does not have sorrow?
He who does not have anger does not have sorrow.

144. What is pleasure?
Contentment is pleasure.

145. Who is king?
He who pleases the people is the king.

146. Who is dog?
He works under a man with downright bad habits is a dog.

147. Who controls illusion?
Parameswara (The Supreme God) controls illusion.

148. What is magic?
This world is magic.

149. Which is similar to dreams?
What happens when we are awake is similar to dreams.

150. What is truth?
Parabrahma (Supreme conceptual all pervading God)

151. What is a lie?
That which is destroyed by wisdom is a lie.

152. What is silly?
Horn of a rabbit etc

153. What cannot be classified as truth or lie?
Maya (illusion)

154. What is taught by Maya (illusion)?
Dwaitha (Concept of duality i.e. God and beings are different

155. What is fit for real wisdom?
Advaita (Concept of non duality)

156. Wherefrom is ignorance born?
There is no beginning to it. (It has no birth place.)

157. What acts like a tonic to the body?
Praptha Karma (Actions already done)

158. What gives food?
Life.

159. Who is fit o be worshipped by the Brahmin?
Gayathri, Sun God, Fire and Lord Shiva who is within all these three.

160. What does Gayathri, Sun, Fire and Lord Shiva have?
It is the principle.

161. Who is God whom we can see?
Mother

162. Who is the teacher fit to be worshipped?
Father

163. Who is the personification of all gods?
A wise man who does all his Karmas

164. Who is responsible for the destruction of a clan?
He who creates sorrow in the mind of good people.

165. Whose words would become true?
He observes penance of truth, penance of silence and patience.

166. What is the cause of birth?
Attachment

167. Which is the next birth?
Son

168. Who cannot be avoided?
God of death

169. Where should we keep your feet?
Should be kept in places which look clean to the eye.

170. Who is fit for giving food as charity?
It should be given to those who are hungry.

171. Who should be worshipped?
Incarnations of God.

172. Who is the Godhead?
It is Maheswara, the combination of Shiva and Vishnu.

173. What is the result of devotion to God?
Being able to see him everywhere.

174. What is salvation?
Death of ignorance.

175. From where were Vedas created?
From the letter Om.

Ithyesha Kandastha Prasnothararathnamalika yesham,
They mukthabharana idha vimalascha banthisathsamajeshu.

All those who wear this Garland of Gems of question and answers in their neck would shine in the assembly of learned elders as if they are wearing a garland of gems (salvation).

Ithi Srimad Shankaracharya virachitha Prasnothara rathna malika Sampoornam.

Thus ends the Gem garland of question and answers written by Sri Shankaracharya.

Published | Modified on June 30th, 2018

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Ref: brahmavidyamandir.org

Prashnottara Ratna Malika

Prasnottara Ratna Malika literally means “The Necklace of Gem-like Questions". This text is one among the many works by Jagadguru Adi Shankara Acharya.

These teachings are compared to precious gems for their richness and value, brilliance and inalterability, and also for the beneficial influence on the lives of the mankind to lead them in the path of righteousness.

Some of the questions: who is a Guru, what is Dharma, what is God, what brings happiness, what is charity, what is wealth, what are the four forms of good fortune, which place we should avoid. Also discussed are the topics of fear and courage, family life, Bhakti and knowledge, and the relationship between Vishnu and Shiva.

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YouTube Videos

Prashnottara Ratna Malika - sung by Daksha and Skanda (12 min):

https://youtu.be/QLJLRbb_nlY?si=0wTGwl8Be4qUqngV

Prashnottara Ratna Malika - by Prof. K. Ramasubramaniam (35 min):

https://youtu.be/r5ER9KVh3Vc?si=SQZyMqRQ7KUfi8XT

Prashnottara Ratna Malika - Kannada - by V. Subrahmanyam (31 min):

https://youtu.be/BTXlsVzrvyY?si=kvaNnH1SmNs-a5nu

Prashnottara Ratna Malika - Telugu - Brahmasri Sivaramakrishna Sharma Garu

(1 hr 21 min): https://youtu.be/jwicA_6KrRY?si=I9kn9Rpw9u0lPqZe

Prashnottara Ratna Malika - by Shri Samavedam Shanmukha Sarma (1 hr 49 min):

https://youtu.be/MNuhQrQqGtQ?si=52t4y6_tdN5n3gro

Prashnottara Ratna Malika - by Sri Changati Koteswzra Rao Garu (1 hr 29 min):

https://youtu.be/vipe-rwMMCw?si=XVJdffTFEgrAe5ih

Prashnottara Ratna Malika - by Swami Ramakrishnananda (1 hr 21 min):

https://www.youtube.com/live/HORrPZDD8y0?si=QRMb_FCP_gUFQcOi

Prashnottara Ratna Malika - by Dr. R. Thiagarajan (12 min):

https://youtu.be/3hDhJK9zm1Q?si=FB5cpORjc_IDq43E

Prashnottara Ratna Malika - Playlist - 19 videos - by Changati Garu:

https://youtube.com/playlist?list=PLRIrxn-a-QDcHN2anO9r9YTuX77FIVb-j&si=T_8EyrRcJLzbccBM

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9. Meenakshi Pancharatnam

Ref: greenmesg.org

Meenakshi Pancharatnam- in Sanskrit with meaning

Devi Meenakshi

उद्यद्भानुसहस्रकोटिसदृशां केयूरहारोज्ज्वलां
विम्बोष्ठीं स्मितदन्तपङ्क्तिरुचिरां पीताम्बरालङ्कृताम् ।
विष्णुब्रह्मसुरेन्द्रसेवितपदां तत्त्वस्वरूपां शिवां
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥१॥

Udyad-Bhaanu-Sahasra-Kotti-Sadrshaam Keyuura-Haaro[a-U]jjvalaam
Vimbo[a-O]sstthiim Smita-Danta-Pangkti-Ruciiraam Piita-Ambara-Alangkrtaam |
Vissnnu-Brahma-Surendra-Sevita-Padaam Tattva-Svaruupaam Shivaam
Miinaakssiim Prannato-[A]smi Santatam-Aham Kaarunnya-Vaaraam-Nidhim ||1||

Meaning:

1.1: I meditate on Devi Meenakshi Who is rising (in my mental vision) with the splendour of Thousand Million Suns, shining with Bracelets and Garlands (matching the splendour of the rising Suns),
1.2: She is rising with a Smiling Face, (appearing beautiful) with Lips Red like Bimba Fruits, and having beautiful Rows of Teeth; She is adorned with shining Yellow Garments (which are again matching the splendour of the rising Suns),
1.3: Vishnu, Brahma and the king of Suras (i.e. Indra Deva) are serving Her Lotus Feet; And Her Auspicious Form is of the essence of Eternal Consciousness (Tattva),
1.4: (Seeing that vision) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

मुक्ताहारलसत्किरीटरुचिरां पूर्णेन्दुवक्त्रप्रभां
शिञ्जन्नूपुरकिङ्किणीमणिधरां पद्मप्रभाभासुराम् ।
सर्वाभीष्टफलप्रदां गिरिसुतां वाणीरमासेवितां ।
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥२॥

Muktaa-Haara-Lasat-Kiriitta-Ruciraam Puurnne[a-I]ndu-Vaktra-Prabhaam
Shin.jan-Nuupura-Kingkinnii-Manni-Dharaam Padma-Prabhaa-Bhaasuraam |
Sarva-Abhiisstta-Phala-Pradaam Giri-Sutaam Vaannii-Ramaa-Sevitaam |
Miinaakssiim Prannato-[A]smi Santatam-Aham Kaarunnya-Vaaraam-Nidhim ||2||

Meaning:

2.1: (Within the splendour of Her Form of rising Sun is) Her Face shining with the splendour of a Full Moon; Her Crown shining with the splendour of the Diadem (adorning it); and Her Bosom shining with the splendour of the Garland of Pearls (decorating it),
2.2: Her Lotus Feet decorated with jingling Anklets with Bells and Gems over them, are shining with the splendour of a Lotus (as if blossoming with the Million Rising Suns),
2.3: (That Lotus Feet is the) Granter of all Wishes, belonging to the Daughter of the Mountain, Who is accompanied by Vaani (Devi Saraswati) and Ramaa (Devi Lakshmi),
2.4: (Seeing that Lotus Feet) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

श्रीविद्यां शिववामभागनिलयां ह्रीङ्कारमन्त्रोज्ज्वलां
श्रीचक्राङ्कितबिन्दुमध्यवसतिं श्रीमत्सभानायिकाम् ।
श्रीमत्षण्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं ।
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥३॥

Shriividyaam Shiva-Vaama-Bhaaga-Nilayaam Hriingkaara-Mantro[a-U]jjvalaam
Shriicakra-Angkita-Bindu-Madhya-Vasatim Shriimat-Sabhaa-Naayikaam |
Shriimat-Ssannmukha-Vighnaraaja-Jananiim Shriimaj-Jagan-Mohiniim |
Miinaakssiim Prannato-[A]smi Santatam-Aham Kaarunnya-Vaaraam-Nidhim ||3||

Meaning:

3.1: (Behind the splendour of Her rising Form is rising the) Sri Vidya shining with the splendour of Hrimkara Mantras, where She is residing as the left-half of Shiva, ...
3.2: ... within the Bindu, at the centre of the Sri Chakra; and presiding over the assembly of Deities (in the Sri Chakra),
3.3: She Who is the Mother of Shanmukha (Sri Muruga) and Vighnaraja (Sri Ganesha), is the Mother of the Universe, Enchanting all (by Her infinite Creations and Transformations),
3.4: (Seeing Her form of Sri Vidya) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

श्रीमत्सुन्दरनायिकां भयहरां ज्ञानप्रदां निर्मलां

श्यामाभां कमलासनार्चितपदां नारायणस्यानुजाम् ।

वीणावेणुमृदङ्गवाद्यरसिकां नानाविधामम्बिकां ।

मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥४॥

Shriimat-Sundara-Naayikaam Bhaya-Haraam Jnyaana-Pradaam Nirmalaam

Shyaama-[A]abhaam Kamala-[A]asana-Arcita-Padaam Naaraayannasya-Anujaam |

Viinnaa-Vennu-Mrdangga-Vaadya-Rasikaam Naanaa-Vidhaam-Ambikaam |

Miinaakssiim Prannato-[A]smi Santatam-Aham Kaarunnya-Vaaraam-Nidhim ||4||

Meaning:

4.1: (Even though Her infinite Creations and Transformations brings Fear) Seeing Her as the Beautiful Presiding Deity (as the Source of everything), takes away Fear, bestows Knowledge, and makes us Pure,

4.2: (Taking meditative delight in) Her Dark Form, (visualising) Her Feet being worshipped by the one seated on Lotus (i.e. Brahmadeva), (I worship Her), Who is the younger sister of Sri Narayana,

4.3: She takes delight in various musical instruments like Veena, Venu (Flute) and Mridanga; and assuming various Forms as Mother (She plays Her play of Creations),

4.4: (Seeing Her as the Source behind all) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

नानायोगिमुनीन्द्रहृत्सुवसतिं नानार्थसिद्धिप्रदां

नानापुष्पविराजिताङ्घ्रियुगलां नारायणेनार्चिताम् ।

नादब्रह्ममयीं परात्परतरां नानार्थतत्त्वात्मिकां ।

मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥५॥

Naanaa-Yogi-Munii-[I]ndra-Hrtsu-Vasatim Naanaa-[A]rtha-Siddhi-Pradaam

Naanaa-Pusspa-Viraajita-Angghri-Yugalaam Naaraayannena-Arcitaam |

Naadabrahmamayiim Paraatpara-Taraam Naanaa-[A]rtha-Tattva-Atmikaam |

Miinaakssiim Prannato-[A]smi Santatam-Aham Kaarunnya-Vaaraam-Nidhim ||5||

Meaning:

5.1: Residing within the hearts of various great Yogis and Munis, She bestows various Siddhis (spiritual accomplishments),

5.2: Her Lotus Feet adorned with various Flowers (of Devotion of Devotees) is adored by Narayana Himself (Who is fond of Pure Devotion),

5.3: She is the embodiment of Nada Brahman, beyond all Existences, pervading everything as their innermost Soul (i.e. innermost Essence),

5.4: (Meditating on Her within the heart) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

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Ref: kamakoti.org

Shri Meenakshi Pancharatnam - मीनाक्षी पञ्चरत्नम्

उद्यद्भानु सहस्रकोटिसदृशां केयूरहारोज्ज्वलां
बिम्बोष्ठीं स्मितदन्तपंक्तिरुचिरां पीताम्बरालंकृताम् ।
विष्णुब्रह्मसुरेन्द्रसेवितपदां तत्वस्वरूपां शिवां
मीनाक्षीं प्रणतोऽस्मि संततमहं कारुण्यवारांनिधिम् ॥ १॥

I remain ever bowing to that (goddess) Minákshi, an ocean of compassion, who is radiant like the multitudes of rising Suns, and is resplendent with the bracelet and necklace and is having reddish lips (like the bimba fruit), with shining rows of smiling teeth, and decorated with silk garments, and is having the feet worshipped by the gods Vishnu, Brahmá and Indra and is of the form of the reality and is auspicious. (1)

मुक्ताहारलसत्किरीटरुचिरां पूर्णेन्दुवक्त्र प्रभां
शिञ्जन्नूपुरकिंकिणिमणिधरां पद्मप्रभाभासुराम् ।
सर्वाभीष्टफलप्रदां गिरिसुतां वाणीरमासेवितां
मीनाक्षीं प्रणतोऽस्मि संततमहं कारुण्यवारांनिधिम् ॥ २॥

I remain ever bowing to that (goddess) Minakshi, shining with the crown radiant with the garland of pearls, with a shining face similar to the full-moon, and wearing the tinkling anklets and gem-studded bells and is shining with the splendour of the lotus, and is the bestower on us of all the objects of our desire, and who is worshipped by the goddess of speech (Váni) and the goddess of wealth (Ramá). (2)

श्रीविद्यां शिववामभागनिलयां ह्रींकारमन्त्रोज्ज्वलां
श्रीचक्राङ्कित बिन्दुमध्यवसतिं श्रीमत्सभानायकीम् ।
श्रीमत्षण्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं
मीनाक्षीं प्रणतोऽस्मि संततमहं कारुण्यवारांनिधिम् ॥ ३॥

I remain ever bowing to that (goddess) Minákshi, a manifestation of the sacred knowledge (shrividyá) who always remains on the left-side of the lord shiva, and is shining in the sacred syllable of Hrim, residing in the small circle in the middle of the sacred circle (shri chakra), that queen gracing the court of the Lord (Sundaresha) and is also the mother of the six-faced one (shañmukha) and the master of obstacles (Vighnarája) and also who enchants the world. (3)

श्रीमत्सुन्दरनायकीं भयहरां ज्ञानप्रदां निर्मलां
श्यामाभां कमलासनार्चितपदां नारायणस्यानुजाम् ।
वीणावेणुमृदङ्गवाद्यरसिकां नानाविधाम्बिकां
मीनाक्षीं प्रणतोऽस्मि संततमहं कारुण्यवारांनिधिम् ॥ ४॥

I remain ever bowing to that (goddess) Minákshi, the consort of lord Sundaresha, who is the remover of the fears (of the devotees), the bestower of knowledge and the (person) free from impurities, having a dark-blue colour with her feet being worshipped by the god (Brahmá) seated on the lotus, that sister of lord Náráyana, fond of enjoying the music from the instruments - the lute, flute and drum (mødañga), who is the mother of different aspects. (4)

नानायोगिमुनीन्द्रहृन्निवसतीं नानार्थसिद्धिप्रदां
नानापुष्पविराजितांघ्रियुगलां नारायणेनार्चिताम् ।
नादब्रह्ममयीं परात्परतरां नानार्थतत्वात्मिकां
मीनाक्षीं प्रणतोऽस्मि संततमहं कारुण्यवारांनिधिम् ॥ ५॥

I remain ever bowing that (goddess) Minákshi, who is dwelling in the hearts of multitudes of ascetics (Yogins) and great sages, and bestows many desired objects, her feet shining with (the radiance of) different kinds of flowers, (herself) being worshipped by god Náráyana, (she) being the form of the sound and higher than the high and is the underlying force in all the objects. (5)

इति श्रीमच्छंकरभगवतः कृतौ मीनाक्षी पञ्चरत्नं सम्पूर्णम्

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YouTube Videos

Meenakshi Pancharatnam- by MS Subbulakshmi (3 min):

https://youtu.be/ss01u3PfFBQ?si=tYQkp5IVQNmqm2Ie

Meenakshi Pancharatnam - with English lyrics - by Dr. Gayathri Girish (6 min):

https://youtu.be/gH28aDGtGGc?si=RSvK9J9BJi9mZ9dy

Meenakshi Pancharatnam - by Uma Mohan (4 min):

https://youtu.be/Ja1CHf9kxmM?si=WPcL8vEvQ8VYIAwu

Meenakshi Pancharatnam audio (32 min):

https://www.youtube.com/live/1cgcxGZmmtM?si=G7FxhxOspn1ZLrr_

Meenakshi Pancharatnam (4 min): https://youtu.be/TRBVZd78s1g?si=KwzbU9yInHf437Xc

Meenakshi Pancharatnam- Telgu lyrics (5 min):

https://youtu.be/ap98v-xFpxg?si=omqY-NI_z8blOT3_

Meenakshi Pancharatnam - by Srinivas Dixit (4 min):

https://youtu.be/aeN3HAAceWk?si=I2Px6m8gm6Sbgpy6

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10. Lalitha Pancharatnam

Ref: greenmesg.org

Lalitha Pancharatnam- in Sanskrit with meaning

Devi Lalita Tripurasundari

प्रातः स्मरामि ललितावदनारविन्दं
विम्बाधरं पृथुलमौक्तिकशोभिनासम् ।
आकर्णदीर्घनयनं मणिकुण्डलाढ्यं
मन्दस्मितं मृगमदोज्ज्वलभालदेशम् ॥१॥

Praatah Smaraami Lalitaa-Vadana-Aravindam
Vimba-Adharam Prthula-Mauktika-Shobhi-Naasam |
Aakarnna-Diirgha-Nayanam Manni-Kunnddala-[A]addhyam
Manda-Smitam Mrgamado[a-U]jjvala-Bhaala-Desham ||1||

Meaning:

1.1: In the Early Morning, I Remember the Lotus Face of Devi Lalita Tripurasundari,
1.2: (The Lotus Face on which) The Lips are (Red) like Bimba Fruits, and the Nose is adorned with Large Pearls,
1.3: The large Eyes are stretching upto the Ears, and the Ears are richly decorated with Gem-studded Ear-Rings,

1.4: The Face is lit with a Gentle Smile and the Forehead is shining with the Musk of the Deer (Kasturi),

प्रातर्भजामि ललिताभुजकल्पवल्लीं
रक्ताङ्गुलीयलसदङ्गुलिपल्लवाढ्याम् ।
माणिक्यहेमवलयाङ्गदशोभमानां
पुण्ड्रेक्षुचापकुसुमेषुसृणिदधानाम् ॥२॥

Praatar-Bhajaami Lalitaa-Bhuja-Kalpavalliim
Rakta-Angguliiya-Lasad-Angguli-Pallava-[A]addhyaam |
Maannikya-Hema-Valaya-Anggada-Shobhamaanaam
Punnddrekssu-Caapa-Kusume[a-I]ssu-Srnni-Dadhaanaam ||2||

Meaning:

2.1: In the Early Morning, I Worship the Arms of Devi Lalita Tripurasundari which are like Wish-Fulfilling Creepers (Kalpavalli),
2.2: (The Arms on which) The Fingers are like shining Sprouts and are richly decorated with Red Finger-Rings,
2.3: The Arms are adorned with Golden Bracelets studded with various Gems,
2.4: The Arms are holding a Bow of Sugarcane, Arrows of Flowers and an Ankusha (Goad).

प्रातर्नमामि ललिताचरणारविन्दं

भक्तेष्टदाननिरतं भवसिन्धुपोतम् ।

पद्मासनादिसुरनायकपूजनीयं

पद्माङ्कुशध्वजसुदर्शनलाञ्छनाढ्यम् ॥३॥

Praatar-Namaami Lalitaa-Caranna-Aravindam

Bhakte[a-I]sstta-Daana-Niratam Bhava-Sindhu-Potam |

Padmaasana-[A]adi-Sura-Naayaka-Puujaniiyam

Padma-Angkusha-Dhvaja-Sudarshana-Laan.chana-[A]addhyam ||3||

Meaning:

3.1: In the Early Morning, I Salute the Lotus Feet of Devi Lalita Tripurasundari,

3.2: (The Lotus Feet which are) Engaged in granting the wishes of the Devotees, and (finally) like a Boat make them cross the Ocean of Samsara (Worldly Existence),

3.3: (The Lotus Feet which are) Worshipped by Padmasana (Lord Brahma seated on Lotus) and other leading Suras (demi-gods), ...

3.4: ... and richly endowed with the Auspicious marks of Padma (Lotus), Ankusha (Hook), Dhwaja (Flag) and Sudarshana Chakra (Discus),

प्रातः स्तुवे परशिवां ललितां भवानीं

त्रय्यन्तवेद्यविभवां करुणानवद्याम् ।

विश्वस्य सृष्टिविलयस्थितिहेतुभूतां

विद्येश्वरीं निगमवाङ्मनसातिदूराम् ॥४॥

Praatah Stuve Para-Shivaam Lalitaam Bhavaaniim

Trayyanta-Vedya-Vibhavaam Karunnaa-[A]navadyaam |

Vishvasya Srsstti-Vilaya-Sthiti-Hetu-Bhuutaam7

Vidyeshvariim Nigama-Vaang-Manasa-Ati-Duuraam ||4||

Meaning:

4.1: In the Early Morning, I Eulogize the Auspicious Nature of Lalita Bhavani which is beyond the mind,

4.2: (The Auspicious Nature) Whose Majesty, Compassion and Spotless Purity can only be comprehended by understanding the Vedanta, ...

4.3: ... and which is the cause of Sristhi (Creation), Vilaya (Dissolution) and Sthiti (Maintenance of Creation) of this Universe,

4.4: (The Auspicious Nature) Which is Consciousness embodied as Goddess, and which is beyond what the Scriptures can express, Speech can refer to, and Mind can think about,

प्रातर्वदामि ललिते तव पुण्यनाम

कामेश्वरीति कमलेति महेश्वरीति ।

श्रीशाम्भवीति जगतां जननी परेति

वाग्देवतेति वचसा त्रिपुरेश्वरीति ॥५॥

Praatar-Vadaami Lalite Tava Punnya-Naama

Kaameshvari-Iti Kamale[a-I]ti Maheshvarii-[I]ti |

Shrii-Shaambhavii-[I]ti Jagataam Jananii Pare[a-I]ti

Vaagdevate[a-I]ti Vacasaa Tripureshvarii-[I]ti ||5||

Meaning:

5.1: In the Early Morning, O Devi Lalita Tripurasundari, I utter Your Holy Names, ...

5.2: ... (which are) "Kameshwari", "Kamala", "Maheshwari", ...

5.3: ... Sri "Sambhavi", "Jagat Janani", "Para", ...

5.4: ... "Vagdevi" of speech and "Tripureshwari",

यः श्लोकपञ्चकमिदं ललिताम्बिकायाः

सौभाग्यदं सुललितं पठति प्रभाते ।

तस्मै ददाति ललिता झटिति प्रसन्ना

विद्यां श्रियं विमलसौख्यमनन्तकीर्तिम् ॥६॥

Yah Shloka-Pan.cakam-Idam Lalitaa-[A]mbikaayaah

Saubhaagya-Dam Sulalitam Patthati Prabhaate |

Tasmai Dadaati Lalitaa Jhattiti Prasannaa

Vidyaam Shriyam Vimala-Saukhyam-Ananta-Kiirtim ||6||

Meaning:

6.1: He who (recites) these Five Slokas of Mother Lalita Tripurasundari, ...

6.2: ... which bestows good fortune and is charming to listen to; (He who) recites these in the Early Morning, ...

6.3: ... To him Mother Lalita bestows, being instantly pleased, ...

6.4: ... (She bestows) Vidya (Knowledge), Sri (Prosperity), Pure Happiness and Endless Fame.

Ref: hinduismoutlook.com

Lalitha Pancharatnam- lyrics, meaning and benefits

Lalitha Pancharatnam, also known by the name **Lalitha Panchakam** is a devotional stotram composed by Guru Adi Sankaracharya on Goddess Lalitha, who bestows her mercy and fulfils the desires of the devotees. This Lalita Pancharatnam contains five verses, each one explaining the divine qualities and importance of the mother of the universe. The lyrics of this Panchakam also describe how divinely Goddess Lalitha looks and how she is praised for her mercy on devotees.

Lyrics and meaning

Pratah smarami Lalitha vadanaravindam
Bimbadharam prudhula maukthika sobhinasam
Aakarna deergha nayanam Manikundaladyam
Mandasmitham mruga madojwala phaladesam (1)

I worship the glorious faced Goddess Lalitha early in the mornings
Whose lower lip resembles the Bimba fruit (coccinea) and the nose, adorned and shining with a large pearl
Whose eyes are bright and extended up to the ears and whose ear pendants are studded with gems

The one with a gentle smile and whose shining forehead has a tilaka made from Kasturi and other animal scents (mruga madojwala).

Pratarbhajami Lalitha bhuja-kalpavalleem
Ratnanguleeya lasadanguli pallavadhyam
Manikyahema valayangadha sobhamanam
Pundrekshu-chapa kusumeshu Sruneendadhanaam (2)

I worship the Goddess Lalitha whose arms are like the wish fulfilling creepers (Kalpavalleem)
For which the gem studded rings of her fingers look like the tender leaves
The one whose hands are shining with large bracelets that were studded with precious rubies and other red gems
Whose arms hold a sugarcane bow, arrows made up of flowers and goad (Ankusha).

Pratarnamami Lalitha charanaravindam
Bhakthaesthadana niratham bhava-sindhupotham
Padmasanadi suranayaka pujaneeyam
Padmangusadwaja sudarshana lanchanadyam (3)

I bow to the feet of Goddess Lalitha early in the mornings
Which always fulfills the desires of her devotees and uplifts from the ocean of life and death acting like a coracle.
Which (the lotus feet) are worshipped by Bramha – one seated on the lotus and other leaders of the celestials (Sura nayakas)
and which are shining by having the signs of lotus, ankusha (goad), flag, and the sudarshana chakra.

Pratahsthuvae parasivaam Lalitaam Bhavaneem
Triyyanta vaedhya vibhavaam karunaanavadhyam
Viswasya srusthi vilayasthithi-hethubhutam
Vidhyeshwareem nigama vangmanasaathi-duraam (4)

Early in the morning, I eulogise (sing to praise) Goddess Lalitha who is the consort of God Shiva who is also known as Bhavani
The one whose glory is mentioned in Upanishads, who is pure and faultless in her mercy
The one who is the cause for creation, maintenance and resorption of the universe
and the chief of all the vidyas and who is beyond the purview to explain rhetorically or with the speech or mind.

Pratarvadami Lalithe tava punyanama
Kameshwareethi Kamalethi Maaheshwareethi
Srisambhaveethi jagatam jannani-parethi
Vagdevathethi vachasa Tripureswareethi (5)

I utter the divine names of Goddess Lalitha in the early morning (such as)
Kameshwari (bestower of desires), Kamala (a form of Goddess Lalitha), Maheshwari (Consort of Maheshwara)
Srisambhavi (The fulfiller of wishes/consort of God Shambhu), Jagath Janani (Mother of the Universe)
Vagdevi (deity of speech) and Tripureswari (The Consort of Lord Tripurari – God Shiva/Devi of three cities)

Yahsloka panchakamidam Lalitambikaayah
Saubhagyadam sulalitam patathi prabhathe
Tasmai dadaati Lalitha jhatithi Prasanna
Vidyam sriyam vimala-saukhyamanantha keerthim

By reciting these slokas of Lalitha Panchakam (five verses) in praise of the Divine Mother Lalitha
Gives them good luck and fortune and also for those reciting this generous stotram in the mornings
For them, the Goddess Lalitha bestows her mercy sooner (and)
showers upon them the knowledge, wealth, great happiness, and endless fame.

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YouTube Videos

Lalitha Pancharatnam (5 min): https://youtu.be/WQE2tA5oQgE?si=MWOgPfjBIaGxLhfm

Lalitha Pancharatnam - lyrics and meaning - English (3 min):

https://youtu.be/4i12FeEp6XE?si=61oEEJUkP3g4DhxQ

Lalitha Pancharatnam - lyrics in Kannada (6 min):

https://youtu.be/GHHQs09ejCo?si=KxMVWPQO9HbEQSjp

Lalitha Pancharatnam stotram - English lyrics (37 min):

https://youtu.be/8XL5N9306Q0?si=ZZdvdP_uOHHxJAj6

Lalitha Pancharatnam - by Annapoorna Srikanth (5 min):

https://youtu.be/B-BjlRQLs6Y?si=qaIhBCyWfCjA32q7

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**